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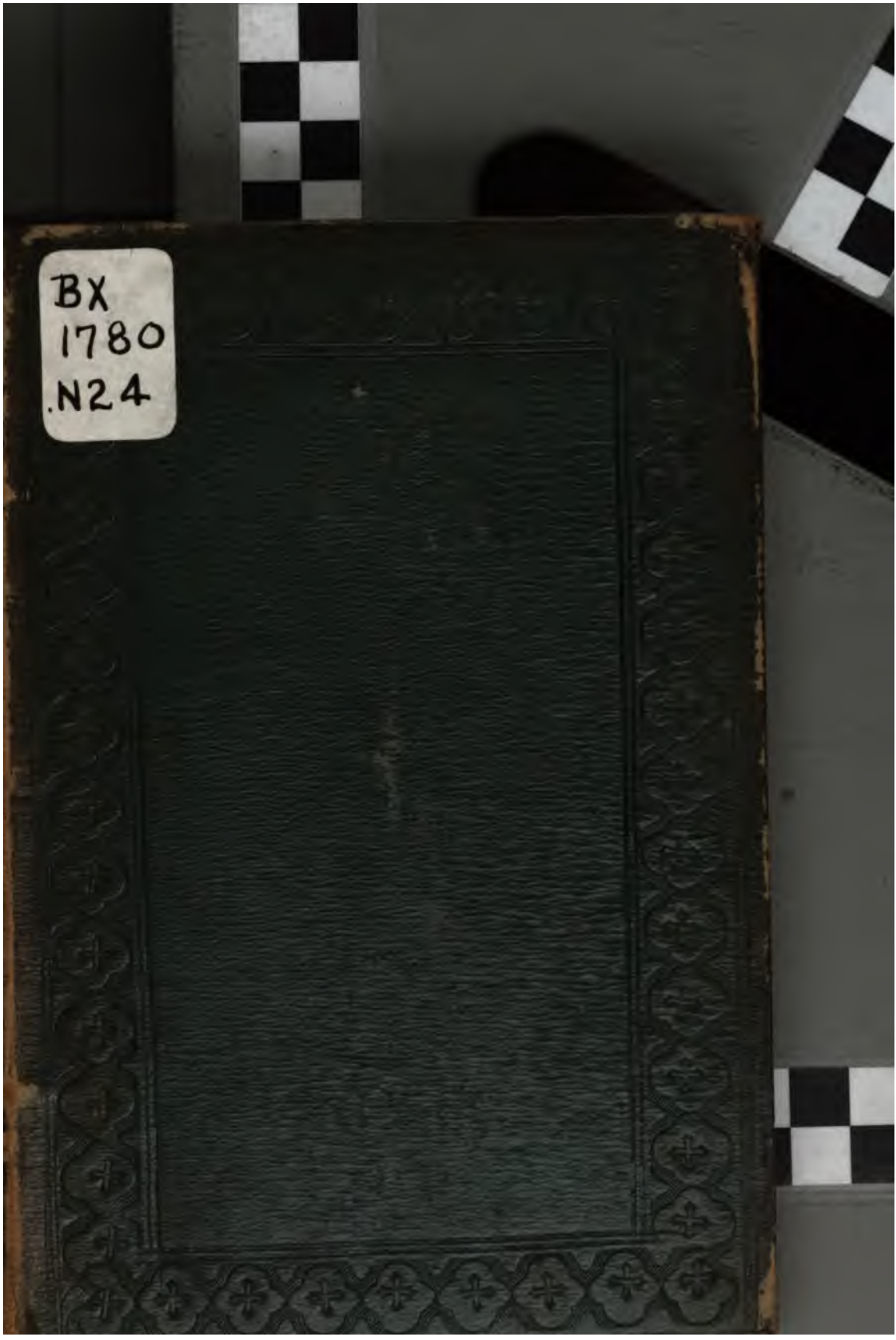
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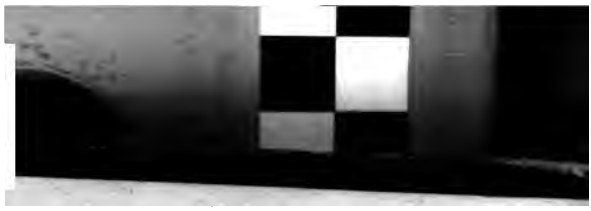
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A

LETTER

TO HIS GRACE

EDWARD

Lord Arch-biſhop

OF

TUAM.

In Anſwer to his Charitable ADDRESS. To all who are of the Communion of the Church of ROME.

By C. NARY.

Parati ſemper ad Satisfactionem omni Poſcenti Vos Rationem de ea, quæ in vobis eſt ſpe. 1 Pet. 3. 15.

DUBLIN: Printed in the YEAR, 1728.

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A

LETTER

TO HIS GRACE

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Lord Arch-biſhop

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TUAM.

INTRODUCTION.

MY LORD,

I Am very ſenſible, and ſo are moſt of the Roman Catholicks of this Kingdom of the many and weighty Obligations we have to your Grace, from the repeated Inſtances of your Lenity and Goodneſs, in Matters of the laſt Conſequence to us; which challenge the greateſt Return of Acknowledgment, and which, I beg leave to take this Opportunity to make with all the Senſe of Gratitude I am Capable of.

INTRODUCTION.

Your Grace, in the Charitable Addreſs t
the Roman Catholicks of *Ireland*, is pleas'd t
leave us at our Liberty, *either of retaining ou*
Principles, or the ſeveral Things we profeſs an
practice, if upon a full Examination of them w
find them to be right, or in rejecting them i
Caſe they ſhall manifeſtly appear to be wrong
It is therefore my Lord, I venture to let you
Grace know, that (after perufing ſaid Addre
with all the Care and Attention I am Maſte
of, and in which, in my humble Opinion, a
much is ſaid as can be offer'd upon that Subject
not one of our Principles *manifeſtly appears t*
me to be wrong, but rather *upon a full Exami*
nation find the ſeveral Things we profeſs an
practice to be right, and which I moſt firml
believe, not out of Obſtinacy, Prejudice or Pre
poſſeſſion, but out of a thorough Conviction o
Conſcience; and am therefore with God's Grace
fully determin'd to retain to my laſt Breath, be
ing convinc'd that nothing is more odious or abo
minable to God than double Dealing in the grea
and weighty Affair of Religion: And to the
End it may appear that we are *prepared to give*
Satisfaction to every one, who asketh us a Rea
ſon of the Hope that is in us, which, as your
Grace reminds us, is given us in Charge by St
Peter, 1. *Pet.* 3. 15. I therefore, tho' not ſo
able for this Undertaking as ſome others of my
Brethren, preſume to give Satisfaction to what
your Grace asks in the ſaid Addreſs.

And here I declare, My Lord, that if any
unguarded or uncivil Expreſſion ſhall drop from
my Pen, which may give juſt Cauſe of Offence
to your Grace, or may ſeem to break in upon
the Reſpect and Eſteem due to your Grace's
Perſon



Perſon and great Merit; I do from this Moment retract it, and deſire it may be look'd upon, *Quaſi non dictum*, as being far from my Heart and Intention.

Your Grace's firſt Paragraph being only a pathetick Exhortation to read with Attention and Patience the Charitable Addreſs, I ſhall proceed to the ſecond; where your Grace is pleaſed to ſay: "If you refuſe or neglect to enquire into the Ground and Reaſon of the *Religion* "which you have embrac'd, and the ſeveral "Parts and Branches of it, Do not think that "it will excuſe you before God at the laſt Day, "that your Parents or Friends brought you up "in this Religion, which was profeſs'd by your "Fore-fathers; or that your Spiritual Guides "have thus taught you: For a *Jew*, a *Turk* and "a *Heathen*, may in the ſame Manner excuſe "themſelves to all Intents and Purpoſes as well "as you. God has given you rational Souls; "and if you make uſe of your own Underſtanding, according to the beſt of your ſeveral Capacities to preſerve your ſelves, as well "as you can, from thoſe Evils and Calamities "which otherwiſe might, for want of Care, befal you in this World; Is there not much "more Reaſon, that you ſhou'd do the ſame "where your precious Souls are at Stake? "Look into your own Bibles (if you ſuſpect "the Truth of ours) and there you will find St. "*Peter* himſelf giving you a Charge, that you "ſhould *always be prepared to give Satisfaction "to every one who asketh you a Reaſon of the "Hope that is in you*, 1. *Pet.* 3. 15. In like "Manner St. *Paul* directs you *to prove* [*or try*] "*all Things, and to hold faſt that which is Good.*"



" 1. *Theſ.* v. 21. And St. *John*, in as plain " Words as may be, ſays unto you and to all " Chriſtians: *Beloved, believe not every Spirit,* " *but try the Spirits, whether they are of God: For* " *that many falſe Prophets are gone out into the* " *World.* 1. John. 4. 1. Many there are, and al- " ways have been, who under the Pretence of " teaching the true Religion, have broached moſt " pernicious and dangerous Errors: Theſe are " the *falſe Prophets* of which St. *John* here " ſpeaks: Nor is it poſſible for any Man to diſ- " tinguiſh them from true Prophets or Teachers, " except he trys, examins, and ſearches into " their Doctrine, that he may thereby find whe- " ther they are guided by the Spirit of God, or " whether they are under a Spirit of Deluſion."

My Lord, I hope your Grace will not infer from theſe Texts of Scripture, that it may be lawful for any private Man, whether learned or unlearned, to try, examin, or ſearch into the *Faith once delivered unto the Saints*, or (which is the ſame Thing) into Articles of Faith defin'd and determin'd by the Church, ſo as to be allowed to prefer his own private Judgment to that of the Church: If ſo, I muſt beg leave to differ in Opinion with your Grace: For St. *Paul* ſays expreſsly: *Tho' we, or an Angel from Heaven Preach any other Goſpel unto you, than that which we have Preached unto you, Let him be accurſed.* Gal. 1. 8. Thus your own Engliſh Verſion, of which I ſhall always make uſe to avoid Miſunderſtanding. 'Tis true Chriſt our Saviour doth often recommend to the *Jews* to ſearch the Scriptures and try whether his Doctrine and Works were agreeable to the Propheſies foretold of the *Meſſias*, and St. *Luke*,

Acts



Acts 17. 11. says, *the* Bereans *were more noble than those of* Theſſalonica, *who received the Word with all Readineſs, ſearching the Scriptures daily whether thoſe things were ſo.* But then, this was both as to the *Jews* and *Bereans* before they were Baptized, or made Profeſſion of the Faith of Chriſt: But it is no where ſaid in Scripture, that the Faithful ſhould ſearch the Scriptures, ſo as that it might be lawful for them to recede from the Faith, if upon their own Examination or Judgment of it, they did not find it agreeable to their Reaſon. On the contrary, we find, that when the *Jews*, who had received the Faith of *Chriſt*, did upon their own private Interpretation of the Law of *Moſes*, endeavour to oblige the *Gentiles* converted to Chriſtianity to be Circumciſed, and that the Apoſtles and Prieſts or Elders aſſembled in Council, did decree and determin the contrary, with *a Viſum eſt Spiritui Sancto & nobis. It ſeemed good to the Holy Ghoſt and to us.* Acts 15. 28. They were ſo far from allowing either *Jews* or *Gentiles* to examin their Decree, that they delivered the ſame to them *to keep*, that is to be executed or obſerved, as it is expreſsly recorded by St. *Luke*, *Acts* 16. 4. In conformity to this Rule of the Holy Ghoſt, and of the Apoſtles, and Elders; their ſucceſſors the Biſhops and Doctors of the Church in Council aſſembled, have in all Ages, fram'd their Decrees, when any Diſpute aroſe concerning Matters of Faith; and obliged the Faithful, (not to examin their Decrees but) to receive and keep them on Pain of *Anathema* or *Curſe*. Thus the Biſhops and Doctors aſſembled in the Council of *Nice* in the Year 325. decreed,

that *Jeſus Chriſt* was *Conſubſtantial* with the Father, and pronounced *Anathema* againſt *Arius*, and all thoſe who did not believe the ſame. Thus the firſt Council of *Conſtantinople* pronounced againſt *Macedonius* and his Adherents, who did not believe the Divinity of the Holy Ghoſt. The Council of *Epheſus* againſt *Neſtorius* for not believing the Virgin *Mary* to be the Mother of God, and for aſſerting that there were two Perſons in *Chriſt*. The Council of *Calcedon* againſt *Eutyches* for maintaining that there was but one Nature in *Chriſt*: And thus all ſucceeding general Councils have decreed and determin'd all Diſputes ariſing about Matters of Faith, being perſwaded they had the Aſſiſtance of the Holy Ghoſt, to guide them into all Truth, upon the repeated Promiſes of *Chriſt* our Saviour to that Purpoſe; ſo that they might after the Model of the Apoſtles and Elders in Council aſſembled in *Jeruſalem*, ſay with Regard to their Decrees concerning Matters of Faith. *Viſum eſt Spiritui Sancto & nobis. It ſeemed good to the Holy Ghoſt, and to us.*

But ſuppoſe, My Lord, I ſhould allow (as indeed I cannot) that it may be lawful for all Mankind to ſearch the Scripture ſo as to make themſelves Judges of the Senſe thereof; how few are there in the World, capable of trying, examining, or ſearching into Myſteries of Faith in compariſon of thoſe that are not, any other way than by ſubmitting their Judgment to that of the Catholick Church; It being evident that there are an Hundred Ignorant People in the Chriſtian World for one that is learned, and, that before the Art of Printing was invented, which is not above



350 Years ſince, there were an Hundred that could not even read or write, for one that could? How is it poſſible then for thoſe ignorant People, many whereof can neither read nor write, and others who can, have neither Leaſure nor Time, from the daily Occupations by which they get their Bread, to try, examin, and ſearch into their Doctrine, *that they may thereby find, whether they are guided by the Spirit of God, or whether they are under a Spirit of Deluſion?* The ignorant R. Catholick People are, indeed, capable of giving this Reaſon of *the Hope that is in them*, viz. That their Paſtors and Forefathers, from Father to Son, from the Time that Chriſtianity was planted amongſt them, by the Preaching and Miracles of the firſt Miſſioners that were ſent from *Rome* hither, taught them the ſame Faith, which they now profeſs, that the new Religions ſet up in Oppoſition to it, are not of much more than 200 Years ſtanding; that theſe ſame Religions were introduced not by ignorant, but by Men of Learning, Craft, and immoral Lives, who made a Rupture and *Schiſm* from the Religion which they (the Catholicks) now profeſs; That they are taught to believe in God, to believe in Jeſus Chriſt, his Nativity, his Death, Paſſion, Reſurrection and Aſcenſion; to believe in the Holy Ghoſt, to believe the Catholick Church, and in Conſequence of believing this Catholick Church, to hold and practice the Faith and Morals, which the ſame Church doth teach them: But if this be not ſufficient for their Salvation, what will become of the Generality of Chriſtians? Did Chriſt Jeſus ſhed his precious Blood only for a

few

few learned Men, and abandon the reſt of Mankind, who are not capable of trying, examining, and ſearching into Texts of Scripture, and comparing them one with another, or diving into profound Myſteries of Faith? God forbid! His infinite Goodneſs has as much Regard for the Soul of the meaneſt Clown, as for that of the ſubtileſt Philoſopher. He provided for their Salvation after the Manner the moſt ſimple, the moſt natural, and the moſt adapted to the weakneſs of their Capacities. He commanded his Apoſtles to go and teach all Nations, to baptize them in the Name of the Father, and of the Son, and of the Holy Ghoſt, and to teach them to obſerve all things whatſoever he had told unto them, on Pain of Damnation: *He that believeth and is baptized ſhall be ſaved, but he that believeth not ſhall be damned.* Mat. *Ult.* Mar. *Ult.* Now, for as much as there are many profound Myſteries among all *thoſe Things whatſoever*, which even the Learned (much leſs the ignorant) are not capable to penetrate, the Apoſtles guided by the Holy Ghoſt, deliver'd them a *Symbol* of Faith or *Creed*, which every Man, even of the meaneſt Capacity that has common Senſe, is capable of getting by Heart and retaining; and which among other Articles, has this: *I believe the holy Catholick Church.* By the Belief of which, he is ſecure from any Error in Faith, having the Warrant of the Apoſtles of Jeſus Chriſt, for believing whatſoever the Catholick Church ſhall teach him, even the moſt ſublime Myſteries of Faith: So that he may ſilence the moſt ſubtle Philoſopher, who ſhou'd attempt to ſhake him in his Faith, or ſhould tell him, he ought not to believe the Myſtery

of



of the *Trinity*, nor *Tranſubſtantiation*, nor the *Maſs*, nor *Purgatory*: For the ignorant Man may tell him, that the Catholick Church bids him believe theſe things; that the *Creed* of the Apoſtles, which he has got by heart and retains, bids him believe the Catholick Church; but does not bid him believe the Philoſopher.

Thus, I humbly conceive, My Lord, the ignorant People, are exempted from any further Tryal, Examination, or ſearch, than what is conſiſtent with the common Senſe and Reaſon of Mankind; and may reſt ſecure of their Salvation, provided that after Baptiſm they hold and practice the Articles of the *Creed*, and believe all other things whatſoever which ſhall be legally propos'd unto them by the *Catholick Church*, to be held as of Faith.

As to what your Grace adds in the ſame Paragraph: "It is not enough for a Man to "ſay (as I have heard ſome of you): I am "guided by my ſpiritual Paſtor; I believe as the "Church believes, and if I am in Error the "Church muſt anſwer for it; The Church is "my Hoſtage, and ſecurity with God." *&c.* I muſt beg leave to differ in Opinion with your Grace: For I humbly conceive, that bating the Rudeneſs of the Expreſſion (*the Church muſt anſwer for it*) not only an ignorant Man, but even the wiſeſt, and the moſt learned, could not give a better Anſwer, or ſpeak more to the Purpoſe, than by ſaying, he believes as the Church believes, meaning ſtill the true Church which is but one: For if *Arius*, *Macedonius*, *Neſtorius*, *Eutyches*, and other learned Men had believ'd what the Church believes and profeſſes, and had acquieſced in her Determinations, we

ſhould

ſhould not have heard of the many Devaſtat
ons and Bloodſhed Hiſtory informs us, nor c
the loſs of ſo many Millions of Souls whic
their Hereſy and Errors have deſtroy'd.
they had had the Humility to ſubmit their privat
Judgment to the Authority of the Churcl
which is guided by the Holy Ghoſt, and wit
whom Chriſt promiſs'd to continue to the En
of the World; and if others, who in all ſuc
ceeding Ages to this Time, have left the Churcl
had done the ſame; we ſhould have all liv'd in th
Unity of Faith, believing and practicing all th
ſame Things without Hatred, Schiſm or Divi
ſion. Nor is this humble Deference to Autho
rity againſt Reaſon, but, on the contrary, mo
rational; ſince it is moſt agreeable to Reaſon t
believe, that what the Church, who has the di
vine Aſſiſtance, defines and determins to be th
true Senſe of the Word of God, muſt rather b
ſo, than what any private Man tho' never ſ
learned ſhould Judge and determin to the con
trary. And that this was the Judgment of al
the wiſe, and holy Doctors of the Church fron
the beginning, we may learn from that Golde
Rule of St. *Auſtin*: *Non Scientia Subtilitas
ſed Fidei Simplicitas facit Chriſtianum.* Anc
this other Maxim of the ſame Father, which h
ſo often inculcated againſt the *Manichees*: *No
crederem Evangelio, niſi me commoveret Eccle
ſia Authoritas.* "*I would not believe the Goſ
"pel, if the Authority of the Church had no
"moved me to it.*



CHAP. I.

Of the Baptiſm of Infants and Perſons of Age, &c.

YOur Grace's third and fourth Paragraphs, being only a Recital of the proper Queſtions put to the Sureties or God-fathers and God-mothers of Infants, or to Perſons who are of Age when they are Baptized; as namely, whether they believe in God the Father Almighty, and the reſt of the Articles of the *Creed* of the Apoſtles; as alſo whether they renounce *Satan*, all his Works, and all his Pomps; with ſome ſhort Exhortations to a holy and virtuous Life: To all which Queſtions the Infants by their Sureties, and the Perſons of Age by themſelves anſwer in the Affirmative; I ſhall proceed to the fifth Paragraph where your Grace is pleas'd to ſay: "In the Order for adminiſtring Bap-"tiſm as well to Infants, as to Perſons who are "of Age, as it is ſet down in the *Roman Ritu-*"*al*, there are divers things which are liable "to very juſt Exception; of which I here take "no Notice: My only Deſign at preſent being "(as I have ſaid) to ſhew what that Faith and "Religion is, into which all Members of the "Roman Communion are baptized. But as I "paſs along, I cannot but obſerve, that when "the Prieſt makes the Sign of the Croſs upon "the Forehead and Breaſt of ſuch a Convert "as I am now ſpeaking of; amongſt other "Things which he ſays to him, to exhort him "to a holy Life, he bids him *abhor Idols, and*

"reject

" *reject Images,* [*Horreſce Idola, reſpue Simula-*
" *cra,*] which I think is hardly to be reconcil'd
" with the Practice of the Church of *Rome,*
" or with the Faith which ſhe profeſſes and
" avows: It being expreſsly made an Article
" of Faith, in that Church, that Honour and
" Veneration is due and to be given to the I-
" mages of Chriſt, the Virgin *Mary* and the o-
" ther Saints; Nor does it appear that the Hea-
" thens themſelves paid greater Worſhip to
" their Images, than what is maintain'd and
" practic'd in thoſe Countries where the Roman
" Religion is Eſtabliſh'd. Some perhaps will
" tell you, that *Simulacrum* and *Imago* have not
" exactly the ſame Signification: For anſwer to
" which, I need only refer you to a Latin Dicti-
" onary. Or if there ſhould be ſome ſmall Diffe-
" rence in the Signification of theſe two Words
" (as I profeſs I can find none) yet this would be
" but a poor Diſtinction to rely upon in Matters
" of Faith and Religion, upon which the Salvati-
" on of our Souls depends. But I muſt return
" to the Point which I am now upon."

Abhor Idols, reject Images, Horreſce Idola, reſpue Simulacra: With humble Submiſſion, My Lord, I think *reſpue Simulacra* is not well interpreted. Whatever Politick Ends the Compilers of Engliſh Dictionarys may have in rendering *Simulacrum* an Image; I am of Opinion that in the common Acceptation of that Word among Chriſtians, it is taken only for the Statue of falſe Gods, and that *Idolum*, and *Simulacrum* are one and the ſame thing. Thus the Words of St. *Luke*, *Acts* Cap. 7. Ver. 41. *Et Vitulum fecerunt in Diebus illis, & obtulerunt Hoſtiam Simulacro.* Are rendred in your own Engliſh Tran-

Tranſlation. *And they made a Calf in thoſe Days, and offer'd Sacrifice unto the Idol.* Again; *Acts* Cap. 15. Ver. 20. *Sed ſcribere ad eos ut abſtineant ſe a Contaminationibus Simulacrorum. But that we write unto them, that they abſtain from Pollutions of Idols.* In both which Places the Original Greek has ΕΙΔΩΛΩΝ. Where the Latin has *Simulacrum*. I hope, My Lord, your Grace would not call King *George's* Statue or Image at *Eſſex's* Bridge *Simulacrum*, if you were to make it Latin.

And as to the Reſpect we pay to the Images of Chriſt and of the Saints, be pleas'd, My Lord, to call to Mind, that at the Dedication (if I may be allow'd that Term) of this Statue, or when the Canvas was taken off it, the Aldermen and Magiſtrates in their Robes, and the Officers preſent at the Ceremony, took off their Hats and bowed their Heads towards it, the Soldiers, in the mean Time, firing Vollies of ſmall Shot; And if I may rely upon the Word and Honour of a very worthy Proteſtant Gentleman (who averr'd he was Eye Witneſs of the Fact) Some Officers of the Army as they marched at the Head of their Men did Salute King *William's* Statue, when they paſs'd by it, with the uſual Form of turning their Pikes down to the Ground, as is commonly done to Kings and Princes when perſonally preſent. Of this Fact I have, indeed, but one Evidence, becauſe I never made it my buſineſs to enquire for any; but of the former, I could produce a Thouſand. And I am pretty ſure, if any Man would preſume to offer any Violence or Injury to the ſaid Statues, the Magiſtrates and Judges of the Land would, very juſtly, puniſh him for the ſame:

This



This we had once exemplify'd in the Perſons of certain young Proteſtant Gentlemen, who were ſeverely puniſh'd for ſome Violence they offer'd to King *William's* Statue. And pray, My Lord, do not theſe Proceedings manifeſtly ſhew, that you yourſelves do honour and reſpect the Monuments of your Benefactors, and look upon the Injuries or Violence offer'd to their Repreſentations, as intended to their Perſons? If ſo, why ſhould it be thought a Crime in us to pay due Honour and Reſpect to the Monument or Repreſentation of our Redeemer, our beſt Benefactor, or to the Repreſentations of the Saints, who were the happy Inſtruments of conveying the Knowledge of our Redemption to us? In a Word, My Lord, the Honour and Reſpect we pay to the Crucifix, and to the Images of the Saints, is no more than what common Senſe and Gratitude ſuggeſt to all Men indued with right Reaſon to practice in their reſpective Degrees towards their Benefactors in erecting Monuments, and Statues to perpetuate their Memory, and commemorate their Benefits; and which even yourſelves practice upon ſeveral Occaſions. Beſides, you kneel down when you receive the Sacrament: You bow your Heads towards the Altar when you approach it, you uncover your Heads when you come into the Church. We do the ſame. We are all told by St. *Paul*, *Phil.* 2. 10. that *at the Name of Jeſus every Knee ſhould bow, of things in Heaven, and things in Earth, and things under the Earth*: Is not the Crucifix to the Eye, what the Sound of the Name of Jeſus is to the Ear? If then ye may kneel down when ye receive the Sacrament, bow down at the Altar, uncover the Head in

the



the Church, bow or bend the Knee at the Name of *Jeſus*, without any danger of Idolatry; How can we be juſtly charg'd with that Crime for doing only the very things which you practice yourſelves? Or if the Practice of theſe things, which, as your Grace very well knows, are only exterior Marks of the Honour and Veneration we pay the *Crucifix*, or the *Images* of Saints; And, at the ſame Time, declare our Intention is only to refer it to the Originals; to *Chriſt*, as our Redeemer; and to the Saints, as the happy Inſtruments of our Salvation; be Idolatry in us, how will your Grace juſtifie yourſelves from the like Impeachment? This I hope, My Lord, may be thought ſufficient to vindicate our Church from Idolatry when ſhe gives due Honour and Veneration to the Images of Chriſt, the Virgin *Mary*, and the other Saints.

In this ſame Paragraph, your Grace is pleas'd to ſay: *This is expreſsly made an Article of Faith in our Church*:

The Catholick Church aſſembled in the ſecond Council of *Nice*, and the ſame Church aſſembled in *Trent*, has declared, that *due Honour and Veneration is to be given to the Images of Chriſt, the Virgin* Mary *and the other Saints*, which implys no more than, that the Honour and Veneration which is due to them, is to be given to them. And ſurely your Grace will not ſay, that there is no Honour or Veneration due to the Monument of our Redemption, to the Repreſentation of our beſt Benefactor; when, in our own Days, due Honour and Veneration is paid, (and that without any Crime, or Appearance of Idolatry) to Benefactors of a much inferior Degree. As to what your

" where the Roman Religion is eſtabliſh'd." This, My Lord, is very hard indeed. But to give your Grace Satisfaction, and ſhew that we are not Idolaters, I ſhall endeavour to lay down. Firſt, *what that Idolatry is wherewith the Scripture ſo often charges the Heathens, and your Grace, us, the Roman Catholicks.* Secondly, *what the Nature of it is, and wherein it doth conſiſt.* And Laſtly, *what exterior Actions of Men, are Idolatry, and how they are to be diſtinguiſh'd from other Actions in themſelves commendable, innocent or indifferent.*

Firſt, *What that Idolatry is wherewith the Scripture ſo often charges the Heathens, and your Grace, the Roman Catholicks.*

This I take to be, not their making any graven or carv'd Images, or Similitudes of Things in Heaven or on Earth, or in the Waters; but their making theſe things to themſelves in Order to adore or worſhip them as their Gods: For the Scripture does not forbid the making of Images or Repreſentations of Things in Heaven or on Earth, as is plainly to be ſeen by the Command which God gave *Moſes* to make two *Cherubins* to be plac'd over the *Ark*; and from the Conduct of *Solomon*, who cauſed to be made, and placed ſeveral Figures and Repreſentations of things in Heaven, and on Earth in the Temple of *Jeruſalem*. But the Scripture only forbids the making of theſe things to themſelves, that is to make them their Gods. For the Scripture doth not ſay: *Thou ſhalt not make* (to uſe your own Verſion) *any graven Image*, &c. But, *thou ſhalt not make to thy ſelf any graven Image*, &c. *Exod.* Chap. 20.

Now,

Now, My Lord, if making, carving, caſting, or painting Images be (in your Grace's Opinion) Idolatry, I am ſure thoſe of your Communion are not qualify'd to throw the firſt Stone at the Roman Catholicks: For it is too viſible to be deny'd, that you have in many Places Figures, Images, and Repreſentations of Things on Earth, and in Heaven, and I my ſelf can aver, that I have ſeen in the great Church of St. *Albans* in *England* two Pictures, one of each Side of the great Altar, repreſenting *Moſes* as Law-giver, and *Aaron* as High-Prieſt with his *Cenſer* in his Hand: Why therefore, My Lord, may not the *Crucifix* or Image of our great Redeemer, Law-giver and High-Prieſt Jeſus Chriſt, be as warrantably placed in our Church.

Secondly, *What the Nature of this Idolatry is, and wherein it doth conſiſt.*

I believe your Grace, will not refuſe to agree with me, that Idolatry (in the proper Signification of the Word) is the giving unto any Creature, the Honour, Worſhip, or Adoration, which is due only to God; and that, under the Notion of his being alone the Maker and Creator of all things, and conſequently of our ſelves; and that therefore a ſupreme Worſhip and Adoration is ſo due to him; that if the ſame be given to any Creature whatſoever, ſuch an Action is properly Idolatry.

Laſtly, *What exterior Actions of Men are Idolatry, and how they are to be diſtinguiſh'd from other Actions in themſelves Commendable, innocent or indifferent.*

I know not whether I may hope for your Grace's Concurrence with me in Opinion, on this Head, as I flatter my ſelf I may on the two

Former: However, I'll take the Liberty to ſay, that the diſtinguiſhing Notes, Marks or Characteriſticks, of Idolatry from other Actions in themſelves commendable, innocent or indifferent, conſiſt in kneeling, proſtrating, worſhipping, *&c.* As to a Deity, or offering Sacrifice to any but to the only true God. And this I take to be ſo, becauſe kneeling to, proſtrating before, or kiſſing God's Creatures, according to the different Excellency's we conceive in, or the Duty and Obligation we owe unto them, is what is ſo frequently and expreſsly recommended unto us in the Holy Scriptures.

We are commanded to honour Kings, Princes, and Magiſtrates, to give *Tribute to whom Tribute is due, and Honour to whom Honour is due.* In conſequence whereof we give our Petitions and Prayers to Kings and Sovereign Princes upon our Knees, and kiſs their Hands: Nay we may, by Scripture Warrant, worſhip them with the ſame external Act, wherewith we Worſhip God. As appears by this Text: *And* David *ſaid to all the Congregation, now bleſs the Lord your God. And all the Congregation bleſs'd the Lord God of their Fathers, and bow'd down their Heads, and worſhipp'd the Lord and the King.* 1. Chron. 29. 20. Here the People worſhipp'd God and the King with the ſame Act, *viz.* God as their ſupreme Lord, and the King as his Vicegerent.

We are alſo commanded to bend the Knee, at the Name of Jeſus, and by conſequence may lawfully do the ſame at the Figure or Image of Jeſus: Since the Figure or Image of Jeſus is to the *Eye*, what the ſound of the Word Jeſus is to the *Ear*, I hope your Grace will alſo allow, that



that to uncover the Head in Churches, to bow down at the Altar, to take the Sacrament kneeling, to kiſs the Book of the Goſpels are innocent Practices, ſince you do theſe things yourſelves: So that here is uncovering the Head, bowing, kneeling, kiſſing, honouring, worſhipping the Creatures of Almighty God without any danger of Idolatry, upon the beſt Warrant we can proceed in any Action of humane Life.

Idolatry then, properly ſpeaking, conſiſts in performing or practicing any of the aforeſaid Actions to Idols, or the Repreſentation of falſe Gods, in offering Sacrifice to them, or confiding in them; or even in offering Sacrifice to Saints or Angels, or to the Images or Repreſentations of Saints or Angels, or even of Jeſus Chriſt himſelf; as believing the Saints or Angels to have any Divinity in them, or to be able to forgive us our Sins, other than to obtain that from God, by their Prayers and Interceſſion for us.

Now I call upon your Grace to make out, when we bend the Knee, or bow, or kiſs the Repreſentations, or Images of Jeſus Chriſt, or of thoſe of his Saints or Angels; That we believe any Divinity or Power in them, of their own Nature to forgive us our Sins, or that we offer Sacrifice unto them. On the contrary, we perform all the aforeſaid Actions relatively, becauſe the ſaid Repreſentations excite in our Minds Sentiments of Gratitude, firſt to our Saviour Jeſus Chriſt, by whoſe Doctrine, Death, Paſſion, Reſurrection and Aſcenſion we hope to be ſav'd; and next to his Saints, who were the happy Inſtruments of conveying unto us the Knowledge of him and of his Doctrine. So that in effect this Honour is paid to no other but to Jeſus Chriſt himſelf.

And for as much as I believe, your Grace has a great Veneration for St. *Auſtin*, becauſe he was a learned Doctor of the Church, and very well verſed in the Belief and Practice both of his own and of the preceding Ages; I ſhall beg leave to inſert here a Paſſage taken out of his 20th. Book, Cap. 21. *Contra Fauſtum Manichæum*, who ſeem'd to reproach the Chriſtians, much after the ſame Manner as your Grace is pleas'd to reproach the Roman Catholicks; telling them they took away the Idols indeed, but ſubſtituted the Martyrs in their Room; to which this Holy Father returns an Anſwer in theſe Words. " Nam quod etiam hinc nobis calumniatur *Fau-*
" *ſtus*, quod Martyrum Memorias honoramus,
" in hoc dicens nos Idola convertiſſe, non tam
" me movet, ut huic Calumniæ reſpondeam,
" quam ut ipſum *Fauſtum* oſtendam Studio Ca-
" lumniandi etiam ab ipſius *Manichæi* Vanita-
" tibus exorbitare voluiſſe, & in vulgarem atque
" Poeticam Paganorum Opinionem, a quibus ſe
" alieniſſimum cupit videri, neſcio quomodo in-
" cautum incidiſſe. Cum enim dixiſſet, nos ver-
" tiſſe Idola in Martyres, *quos Votis, inquit, Si-*
" *milibus colitis, Defunctorum Umbras Vino pla-*
" *catis & Dapibus*: Sunt ergo Umbræ Defunc-
" torum? Numquam hoc in veſtris Sermonibus
" audivimus, numquam in Litteris legimus: I-
" mo contradicere ſoletis talibus Opinionibus,
" aſſerentes Animas Mortuorum Malas minùſq;
" purgatas, aut in Revolutiones ire, aut in gra-
" viores aliquas Pœnas; bonas autem in Naves
" impoſiti, & in Cœlo navigantes tranſire hinc,
" in illud Phantaſma Terræ Luminis, pro qua
" pugnando perierant: Ita nullas Animas circa
" ſuorum Corporum ſepulchra detineri: Unde

" igitur



" igitur Umbræ Defunctorum? Quæ Subſtantia
" Earum, qui Locus? Sed maledicendi Cupiditate
" *Fauſtus* quid profiteretur, oblitus eſt: Aut for-
" tè dormitans Umbras ſomniando dictavit, nec,
" cum Verba ſua legeret, evigilavit: Populus
" autem Chriſtianus Memorias Martyrum religi-
" oſa Sollemnitate concelebrat, & ad excitandam
" Imitationem, & ut Meritis eorum conſocietur,
" atque Orationibus adjuvetur: Ita tamen ut
" Nulli Martyrum, ſed ipſi Deo Martyrum,
" quamvis in Memoriis Martyrum, conſtituamus
" Altaria. Quis enim Antiſtitum in Locis Sanc-
" torum Corporum aſſiſtens Altari, aliquando
" dixit; Offerimus tibi *Petre*, aut *Paule*, aut
" *Cypriane*: Sed quod offertur, offertur Deo qui
" Martyres coronavit apud Memorias eorum
" quos coronavit; ut ex ipſorum Locorum Ad-
" monitione major Affectus exſurgat, ad acuen-
" dam Charitatem, & in illos quos imitari poſſu-
" mus, & in illum, quo Adjuvante, poſſumus.
" Colimus ergo Martyres eo Cultu Dilectionis
" & Societatis, quo & in hac Vita Coluntur
" Sancti Homines Dei, quorum Cor ad talem
" pro Evangelica Veritate Paſſionem paratum
" eſſe ſentimus. Sed illos tanto devotiùs, quan-
" to ſecuriùs poſt Certamina ſuperata: Quanto
" etiam fidentiore Laude prædicamus, jam in
" Vita feliciore Victores, quam in iſta adhuc
" uſque pugnantes. At illo Cultu, quæ Græcè
" *Latreia* dicitur, *Latinè* uno Verbo dici non
" poteſt, cum ſit quædam propriè Divinitati
" debita ſervitus, nec colimus nec colendum do-
" cemus, niſi unum Deum. Cum autem ad hunc
" Cultum pertineat Oblatio Sacrificij, unde Ido-
" lolatria dicitur eorum, qui hoc etiam Idolis ex-
" hibent, nullo modo tale aliquid offerimus,

" aut

" aut offerendum præcipimus, vel cuiquam Mar-
" tyri, vel cuiquam Sanctæ Animæ, vel cuiquam
" Angelo: Et quiſquis in hunc Errorem dela-
" bitur, corripitur per ſanam Doctrinam, ſive ut
" corrigatur, ſive ut caveatur."

For as to the Calumny caſt on us by Fauſtus, *becauſe we honour the Memory of the Martyrs, ſaying: We have chang'd the Idols into Martyrs, I am not ſo much concern'd to anſwer it, as I am to ſhew that* Fauſtus *himſelf has, out of a deſire of Calumniating, exceeded the Follies of* Manichæus *himſelf, and has unwarily, I know not how, fallen in with the Vulgar and Poetical Opinion of the Pagans, from which he covets to be eſteem'd very much averſe. For when he had ſaid, that we have chang'd the Idols into Martyrs, whom you worſhip, ſays he, with like Service, and appeaſe the ſhades of the Dead with Wine and Meats: There are then ſhades of the Dead. This we never heard in your Sermons, never read in your Writings: Nay ye uſe to contradict ſuch Opinions, aſſerting that the evil Souls of the Dead, and thoſe that are leſs purify'd either go into * Revolutions, or into ſome more grievous Pains; that the good Souls are put into Ships, and ſailing to Heaven, paſs hence into that Phantom of Land of Light, in fighting for which they died: No Souls then are detain'd about the Sepulchers of their Bodies: Whence then come the ſhades of the Dead? What is their Subſtance, what their Place? But* Fauſtus *out of a Deſire of ſpeaking Evil forgot what he profeſſeth. Or perhaps, as he ſlept, he wrote* Shades *in his Dream, nor did he awake when he read his own Words. The Chriſtian People indeed do celebrate the Memory of the Martyrs, with a Religious*

* Tranſmigration.



gious Solemnity, both to excite themselves to an Imitation of the Martyrs, to have a share in their Merits, and be assisted by their Prayers. Yet so as not to erect Altars to any Martyr, but to the very God of Martyrs tho' in the * Memory's of the Martyrs. For who of the Prelates assisting at the Altar in the Places of the Body's of the Saints ever said: We offer unto thee O Peter, or Paul, or Cyprian? But that which is offer'd, is offer'd to God, who crown'd the Martyrs, at the Memory's of the Martyr's whom he crown'd; to the End that being admonish'd by those Places, a greater Desire may be stir'd up in them, both to whet their Love towards them, whom we may imitate, and towards † him by whose Help, we shall be able to imitate them. We worship then the Martyrs with that Worship of Love and Fellowship wherewith the Holy Men of God are worship'd in this Life, whose Hearts we perceive to be prepar'd to suffer the like Passion for the Truth of the Gospel. But the Martyrs we worship so much the more devoutly, by how much we may do it with more security after their Victory, and by how much we may with a more confident Praise extol them, as Victors in a happy Life, than those as yet fighting in this. But with that Worship, which in Greek is call'd Latreia, but in Latin cannot be express'd in one Word; since it is a certain Service properly due to the Divinity, we neither worship nor teach to be worshipp'd but one God. And whereas unto this Worship appertains the Oblation of a Sacrifice, whence Idolatry is said to be committed by those who exhibit it to Idols, we do by no Means offer any such, or command to be offer'd, either to any Martyr, or to any holy Soul, or to any Angel: And whoever

* Altars on which the Relicks of the Martyrs were placed.

† God

whoever falls into this Error, he is check'd by wholeſome Doctrine, in order to be corrected, or to be avoided.

Now, My Lord, I beg leave to ask your Grace, whether St. *Auſtin* doth not juſtify our Practice, with Reſpect to the Worſhip we exhibit to Martyrs, and Saints, in order to obtain for us, Help and Aſſiſtance from God in our Neceſſities? And whether St. *Auſtin* was not a competent Witneſs of the Practice of the whole Catholick Church of his Time? Or whether he himſelf would not rather condemn and abhor ſuch a Practice, if he had not believ'd it to have been lawful, and the Senſe of the whole Catholick Church? And if it was good and Orthodox when he liv'd, now thirteen hundred Years ago, why not ſo in our Days?

CHAP. III.

Of the Pope's Supremacy.

IN the ſixth Paragraph, your Grace returns again to the Queſtions put by the Prieſt, and the Anſwers made by the Convert. In the ſeventh you are pleas'd to tell us, that what you have faithfully extracted out of our Rituals, "is ſufficient to ſhew what that Faith and Religion is, upon the Profeſſion of which alone, "every Perſon is, by the Sacrament of Baptiſm "to be admitted as a Member of our Church: "And when an Infant is brought to be baptized, "his Sureties in his Name make the very ſame, "and no other Profeſſion."



In the eight Paragraph, your Grace goes on thus: "Now here I beſeech you to obſerve, "that in all this, there is not the leaſt Word or "Intimation of the Pope or his Supremacy, of "the Pre-eminence of the Church of *Rome*, "above all other Churches, the Doctrine of "Tranſubſtantiation, the Sacrifice of the Maſs, "the worſhipping of the Hoſt, the Communi- "on under one Kind, or Species alone, the "Doctrine of Purgatory, with Maſſes and "Prayers for the Dead, Indulgences, Praying "to Saints, worſhipping of Images and Relicks; "the Number of ſeven Sacraments, and nei- "ther more nor fewer, Auricular Confeſſion to "a Prieſt, Penance, Pilgrimages; Or of any "Point, whatever, which at this Time, is con- "troverted between you and us. If then nei- "ther the Profeſſion nor Belief of any of theſe "things is required as neceſſary to qualify any "Man to be baptized and received as a true "Member of Chriſt's Church: Is it not moſt "proper for you to examin and demand by what "Authority they are impos'd upon you to be "believ'd and receiv'd as neceſſary to Salvati- "on? Can any thing be neceſſary to Salvation, "which God (the only Author and giver of "Salvation) does not require from us? Or if "God does thus require the Belief and Profeſ- "ſion of theſe Things from us; why are they "not expreſſed, or at leaſt ſufficiently imply'd "in that Profeſſion which every Chriſtian is "required either in his own Perſon, or (if he be "an Infant) by his Sureties to make when he is "received as a Member of Chriſt's Church by "Baptiſm."

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The Doctrine of this Paragraph, My Lord, may poſſibly be of ſome weight with People, who do not ſift well the Matter, becauſe it carries a plauſible Colour, but with humble Submiſſion, I believe it will not be ſo with ſuch as dive to the bottom of it. Your Grace deſires us to obſerve, that in the Profeſſion of Faith to be made at *Baptiſm*, either by Infants or Perſons of Age, there is not the leaſt Word or Intimation of the *Pope* or his *Supremacy*, &c. No, My Lord, there is not: Nor of the *Conſubſtantiality* of the Son with the Father: Nor whether the three Perſons in the Trinity be realy diſtinct one from another, and conſiſt of one only Nature, nor that the Holy Ghoſt is to be adored with the Father and the Son, or proceedeth from the Father and the Son: Nor that the Virgin *Mary* is the Mother of God: Nor that Jeſus Chriſt conſiſts of two Natures, the Divine and Human: Nor that he hath two diſtinct Wills, and yet whoever would deny (or refuſe to give his aſſent to) theſe Points and many others which your Grace holds as well as we, would be reputed an Heretick, as were formerly the *Arians*, the *Macedonians*, the *Neſtorians*, the *Eutychians*, the *Monothelites*, and many others for other Points, which, your Grace, believes to be Hetherodox as well as the Church of *Rome*. The *Arians* did frequently urge your Grace's Argument. They profeſſed to believe and practice all the Articles contained in the Apoſtles Creed, they anſwer'd all the Queſtions, put in our Rituals in the affirmative, and even went a Step further, ſo as to believe the *Nicene* Creed, provided the Word ὁμοιούσιος were put inſtead of ὁμοούσιος, which differ only in an Iota, as appears by



by many of their *Formula's* of Faith. The *Neſtorians* profeſſed to believe and practice all the Articles of that of *Nice*, but deny'd, that the Virgin *Mary* was the Mother of God: They own'd ſhe was θεότοκος, but not θεοτόκος, tho' the two Words differ only in ſound, or in the place of the Accent or Apex; yet for as much as Chriſt Jeſus has declared that: † *Iota unum aut unus Apex non præteribit a Lege, donec omnia fiant.* *One Jot or one Tittle ſhall not paſs from the Law, till all be fulfilled*, they were both declar'd Hereticks, the *Arians* for adding the *Iota*, and the *Neſtorians* for changing or miſplacing the *Apex* or Tittle. † Mat. 5. 18.

In like Manner, tho' there be not the leaſt Word or Intimation of the *Pope*, or his *Supremacy*; *of the Pre-eminence of the Church of* Rome *above all other Churches*, *of the Doctrine of Tranſubſtantiation*, *of the Sacrifice of the Maſs*, &c. Mention'd in the Roman *Ritual*, yet all theſe Points being Part of the Doctrine of the Catholick Church are no leſs to be held and believed than thoſe other Points expreſſed in the ſaid *Ritual*; after the ſame Manner, as the *Conſubſtantiality* of the Son with the Father, or the Diſtinction of the three Perſons in one Nature, or, that the Holy Ghoſt is to be adored with the Father and the Son, or that the Virgin *Mary* is the Mother of God, &c. Are to be held and believed, tho' there be not the leaſt Word or Intimation of them in the antient *Rituals* for Baptiſm.

But, My Lord, is there no Intimation of the Pope or his Supremacy, or of the other Points mention'd by your Grace, in the Scripture, or in the Works of the Holy Fathers, who living

near

near the Times of the Apoſtles were the beſt Expoſitors of the Senſe of the Scripture? I think, My Lord, you will find there is, if your Grace will pleaſe to read the following Texts; and hold with all Antiquity, that the Pope is St. *Peter's* Succeſſor. *Mat.* 10. 2. "Duodecem au- "tem Apoſtolorum Nomina ſunt Hæc. Primus, "*Simon* qui dicitur *Petrus*, &c." *Now the Names of the twelve Apoſtles are theſe, the firſt* Simon *who is call'd* Peter, *&c. Mat.* Cap. 16. v.v. 18. 19. "Tu es *Petrus*, & ſuper hanc *Petram* "ædificabo Eccleſiam meam, & Portæ Inferni non "prævalebunt adverſus eam, & tibi dabo Claves "Regni Cœlorum, & Quodcunque ligaveris ſu- "per Terram, erit ligatum & in Cœlis. Et quod- "cunque ſolveris ſuper Terram, erit ſolutum & "in Cœlis." *Thou art* Peter (that is, a Rock) *and upon this Rock I will build my Church, and the Gates of Hell ſhall not prevail againſt it: And unto thee I will give the Keys of the Kingdom of Heaven, and whatſoever thou ſhalt bind on Earth, ſhall be bound in Heaven: And whatſoever thou ſhalt looſe on Earth, ſhall be looſed in Heaven.* Luke, *Cap.* 22. *v.v.* 31. 32. "*Simon*, "*Simon*, ecce Satanas expetivit vos, ut cribraret "ſicut Triticum: Ego autem rogavi pro te, ut non "deficiat Fides tua: Et tu aliquando converſus, "confirma Fratres tuos." Simon, Simon, *behold Satan hath deſired you, that he might ſift you as Wheat: But I have prayed for thee that thy Faith fail not, and when thou art converted, confirm thy Brethren.* St. *John*, Chap. 21. v.v. 15, 16, 17. "Dicit *Simoni Petri* Jeſus: *Si-* "*mon Joannis* diligis me plus his? Dicit ei: Eti- "am Domine, tu ſcis quia amo te. Dicit ei: Paſce "Agnos Meos. Dicit ei iterum: *Simon Joan-*

"*nis*



" *nis* diligis me? Ait illi: Etiam Domine tu ſcis " quia amo te. Dicit ei: Paſce Agnos meos. Di- " cit ei tertiò *Simon Joannis*, amas me? Contriſ- " tatus eſt *Petrus*, quia dixit ei tertiò, amas me? " Et dixit ei Domine tu omnia noſti: Tu ſcis quia " amo te. Dixit ei: Paſce Oves meas?" *Jeſus ſaith to* Simon Peter: Simon *Son of* Jonas, *loveſt thou me more than theſe? He ſaith unto him: Yes Lord thou knoweſt that I love thee. He ſaith unto him: Feed my Lambs. He ſaith to him again:* Simon *Son of* Jonas *loveſt thou me? He ſaith unto him: Yes Lord, thou knoweſt, that I love thee: He ſaith unto him: Feed my Lambs. He ſaith unto him the third time:* Simon *Son of* Jonas, *loveſt thou me?* Peter *was grieved, becauſe he ſaid unto him the third time, loveſt thou me? And he ſaid unto him: Lord thou knoweſt all things: Thou knoweſt that I love thee. He ſaith unto him, feed my Sheep.* By this Metaphor of *Lambs* and *Sheep*, (as I hope your Grace will allow) is undoubtedly meant both the Laity and the Clergy, that is Biſhops, Prieſts, and Deacons, as well as Lay People.

Now that the *Supremacy* and Pre-eminence of St. *Peter*, and conſequently of his Succeſſors the Popes or Biſhops of *Rome* (the other Points mention'd by your Grace ſhall be hereafter conſider'd) are manifeſtly eſtabliſh'd by Chriſt, appears from theſe Texts of Scripture. That St. *Peter* in his own Perſon exerciſed this Pre-eminence appears by many Inſtances recorded in the 1ſt. 2d. 3d. 4th. 5th. and ſeveral other Chapters of the *Acts* of the Apoſtles. That he appointed and ordained *Evodius* Biſhop of *Antioch*, and ſent St. *Mark* from *Rome* to *Alexandria* in *Egypt*: That he ſhed his Blood, and died upon

a Croſs after the Example of his Maſter, in that Capital City of the World, appears by the unanimous Conſent of all the antient Hiſtorians. That his Succeſſors the Biſhops of *Rome* did, in like Manner, exerciſe the ſame Pre-eminence over all the Biſhops of the *Eaſt* and *Weſt*, and even received the Appeals of the very Patriarchs of the *Eaſt*, and reſtored them to their Sees when injured, and wrongfully caſt out, appears by many Inſtances recorded in the Hiſtory of the Church, that the antient Fathers and Holy Doctors of the *Church* did always underſtand and expound the aboveſaid Texts of Scripture to the ſame Purpoſe, ſo as to believe that Chriſt our Saviour did appoint St. *Peter* and his Succeſſors to be the Center of Unity, in order to regulate as Univerſal Head, and to influence all the particular Churches in the World; it being morally impoſſible for any Harmony or Concord to be among the Members of ſo vaſt a Body except there be a Center or Fountain-Head to which they muſt have recourſe, in order to determin their Differences, in the laſt reſort; Nor cou'd they think, that Chriſt had uſed leſs Prudence in the Conſtitution of his Church, than common Legiſlators do in that of petty Common-wealths; which, as common Senſe and Reaſon ſuggeſt, cannot ſubſiſt without Subordination, or ſome ſupream Magiſtrate finally to determin Differences; but muſt elſe reſolve into Anarchy and Confuſion. That theſe, I ſay, were the Sentiments of the antient Fathers and Doctors of the Church, appears by innumerable Paſſages, which I might borrow from their Writings and Commentaries; but to ſave your Grace the Trouble of reading ſo many, I ſhall inſtance only in four or five. St.



St. *Irenæus*, the Diſciple of St. *Policarp* the Diſciple of St. *John* the Evangeliſt, *Lib.* 3. *adverſus Hæreſes Cap.* 3. ſpeaking of the Church of *Rome*: ſays, "Quoniam valdè longum eſt, "in hoc tali Volumine omnium Eccleſiarum "ennumerare Succeſſiones, maximæ, & antiquiſ- "ſimæ, & omnibus cognitæ, a glorioſiſſimis duo- "bus Apoſtolis *Petro* & *Paulo Romæ* fundatæ "& conſtitutæ Eccleſiæ, eam, quam habet ab "Apoſtolis Traditionem, & annunciatam Ho- "minibus Fidem per Succeſſionem Epiſcopo- "rum pervenientem uſque ad Nos indicantes, "confundimus eos, qui quoquomodo, vel per "ſui placentiam malam, vel vanam Gloriam, "vel Cœcitatem, & malam Sententiam, præter- "quam opportet, colligunt: Ad hanc enim Ec- "cleſiam, propter potentiorem Principalitatem, "neceſſe eſt omnem convenire Eccleſiam." *For as much as it would be tedious, in ſuch a Volume as this, to ennumerate the Succeſſions of all the Churches; when we ſhew the Succeſſion of the greateſt, and the moſt antient, and beſt known unto all Men, that which was founded and eſtabliſh'd in* Rome, *by the two moſt glorious Apoſtles* Peter *and* Paul, *and declare the Tradition which it holds from the Apoſtles, and the Faith publiſh'd unto Men by the Succeſſion of Biſhops coming down even unto us, we confound thoſe, who in a Manner, either by their evil Pleaſure, or vain Glory, or Blindneſs, or bad Opinion, infer what they ought not: For unto this Church, every Church muſt have Recourſe; by Reaſon of it's more powerful Principality.*

Tertulian an Antient Father and Contemporary to St. *Irenæus*, *Lib. de Pudicitia Cap.* 1.

faith, " Audio etiam Edictum eſſe Propoſitum " & quidem Peremptorium; Pontifex ſcilicet " Maximus, * Epiſcopus Epiſcoporum dicit: E- " go & Mœchiæ & Fornicationis Delicta Peni- " tentia Functis dimitto." *I hear there is an Edict ſet forth, and that peremptory; The chief Pontif, the Biſhop of Biſhops ſaith: I forgive the Crimes of Adultery and Fornication to thoſe who have done Pennance for theſe Sins.*

* Meaning the Biſhops of *Rome.*

St. Cyprian Martyr and Biſhop of *Carthage*, who died about the Year, 250. *Lib. de Unit. Eccleſ.* hath theſe Words: " Hoc erant utique, " & Cæteri Apoſtoli quod fuit *Petrus*, pari Con- " ſortio Prædiți, & Honoris & Poteſtatis, ſed " Exordium ab Unitate proficiſcitur, Primatus " *Petro* Datur ut una Chriſti Eccleſia, & Cathe- " dra una Monſtretur." *The reſt of the Apoſtles were the ſame as* Peter, *veſted with a like Fellowſhip both of Honour and Power; but a Beginning proceeds from Unity: The Primacy is given to* Peter *that it might appear the Church of Chriſt was one, and the Chair one.*

St. *Jerome* who was deſervedly ſtiled *Magiſter Mundi*, *Lib.* 1. *adv. Jovin.* writes thus of St. *Peter's* Primacy: " Ideo inter duodecim unus " eligitur, ut Capite conſtituto Schiſmatis tolla- " tur Occaſio." *Therefore among the twelve one is choſen, that a Head being appointed the Cauſe of Schiſm might be removed.*

St. *Auſtin*, *Lib. uno, Contra Epiſt. Fund. Cap.* 4. " Ut ergo hanc omittam Sapientiam quam " in Eccleſia eſſe Catholica non creditis, multa " ſunt alia quæ in ejus Gremio me juſtiſſime te- " neant. Tenet Conſentio Populorum atque " Gentium: Tenet Authoritas Miraculis in- " choata, ſpe nutrita, Charitate Aucta, Vetuſ-

" tate



" tate firmata : Tenet ab ipſa ſede *Petri* Apo-
" ſtoli, cui paſcendas Oves ſuas poſt Reſurrecti-
" onem Dominus commendavit, uſque ad præ-
" ſentem Epiſcoparum ſucceſſio Sacerdotum :
" Tenet poſtremo ipſum Catholicæ Nomen, quod
" non ſine Cauſa inter tam multas Hæreſes ſic iſta
" Eccleſia ſola obtinuit, ut cum omnes Hære-
" tici ſe Catholici dici velint ; quærenti tamen
" Perigrino alicui, ubi ad Catholicam conveniа-
" tur, nullus Hæreticorum, vel Baſilicam ſuam
" vel Domum audeat oſtendere. *Not to ſpeak*
" *then of that Wiſdom which you do not believe*
" *to be in the Catholick Church, there are many*
" *other things which moſt juſtly keep me in her Bo-*
" *ſome. The Conſent of People and Nations*
" *keeps me in it. The Authority begun by Mi-*
" *racles, nouriſh'd by Hope, increaſed by Cha-*
" *rity, and confirmed by Antiquity keeps me in*
" *it: The Succeſſion of Prelates, from the Seat*
" *of St.* Peter *the Apoſtle to whom Chriſt com-*
" *mitted his Flock after his Reſurrection, to*
" *him who at preſent ſits on his Chair, keeps me*
" *in it: In fine, the very Name of Catholick, which*
" *not without Reaſon, amidſt ſo many Hereſies*
" *this Church alone has ſo obtained, that where-*
" *as all Hereticks would be called Catholicks,*
" *yet if any Stranger ſhould ask where the Ca-*
" *tholicks aſſemble, no Heretick dare ſhew his*
" *own Church or Houſe.*"

I think, My Lord, it is plain by the Doctrine of theſe holy and ancient Fathers of the Church, that, tho' there be not *a Word, nor the leaſt Intimation of the Pope or his Supremacy in our Rituals for Baptiſm*, yet that both are very well founded in Scripture, and in Antiquity. Theſe Holy Fathers were Men of great Piety, Zeal, and Know-

ledge; They were Stars of the firſt Magnitude, Luminaries of the Chriſtian World, upon whoſe Authority alone, we may ſafely pronounce, tho' we had no other Grounds to proceed upon. But of this enough.

CHAP. IV.

Of the Articles to be profeſſed in Baptiſm.

IN the Ninth Paragraph your Grace tells us, the only Anſwer the Catholicks make to what your Grace in the Eight Paragraph deſires them to obſerve (*viz.* That there is no Intimation of the Pope or his Supremacy, *&c.* in our Rituals for Baptiſm) is, that tho' thoſe things are not there expreſſed; yet they are ſufficiently imply'd in that one Article of the Catholick Church, which makes a Part of the Apoſtles Creed. To this your Grace is pleas'd to reply in theſe Words: " But if this be a good Anſwer, what " Neceſſity can there be for a Chriſtian, at the " Time of his Baptiſm, or indeed at any other " Time, to make Profeſſion of any other Arti- " cle of Faith beſide this *of the Holy Catholick* " *Church*, in which (according to this Doctrine) " all the reſt are ſufficiently imply'd and con- " tain'd? Or if it be neceſſary that a Chriſtian, " at the Time of his Baptiſm, or his Sureties for " him, ſhould make Profeſſion of ſome other Ar- " ticles of Faith beſides this one; Why not of " all of them? Or what Reaſon can be given, " why the Profeſſion of Faith, publiſh'd by " Pope *Pius* the 4th. in the Year 1564. and " now univerſally receiv'd, and own'd by the " Church



" Church of *Rome*, as the true Catholick Faith,
" *out of which none can be ſaved*, (as it is there
" expreſſed) why this Profeſſion of Faith (I ſay)
" ſhould not every Article of it be made at
" the time of Baptiſm? Indeed the Matter
" ſeems very plainly to ſpeak for it ſelf, that
" great Numbers of learned Men, of the Roman
" Communion know very well, that the latter
" Part of Pope *Pius's* Profeſſion of Faith,
" which we reject, was no part of the Faith of
" the antient Church, and therefore the Go-
" vernours of your Church, dare not make it a
" Part of the Baptiſmal Profeſſion, leſt by ſuch
" an Innovation, they ſhould give Occaſion for
" a Schiſm amongſt your ſelves, which every
" Man may ſee would ſoon be the Conſequence
" of the Introduction of ſuch a Practice."

There are many Reaſons, My Lord, why an Infant by his Sureties, or a Perſon of Age for himſelf, ſhould at his Baptiſm make Profeſſion of ſome other Articles of Faith (tho' not of all of them) beſide this of the *Catholick Church*.

Firſt, becauſe *Antient Forms* are ſacred things, of which the Catholick Church is very tenacious, and therefore will not alter them. Secondly, becauſe there are ſome Articles of Faith, which, as your Grace knows very well, are *de Neceſſitate Medij*, that is, the expreſs Profeſſion, of which is neceſſary for Salvation. (ſave only Caſes of Neceſſity) And of thoſe, ſome muſt be profeſſed publickly before *Baptiſm*, according to the different Capacities of the Perſons to be Baptized, or the Exigencies of their Circumſtances; ſo as that none ought to be Baptized except he firſt makes publick Profeſſion of one or more of the chief Articles of the Chriſti-

an Faith, either by himſelf, or his Sureties. This is ſo true, that, as we read *Acts*, Chap: 8. V.V. 36, 37. Philip *would not Baptize the* Eunuch *of the Queen of* Candace, *till he had firſt made Profeſſion that Jeſus Chriſt was the Son of God: See here is Water* (ſaith the *Eunuch*) *what doth hinder me to be Baptized? And* Philip *ſaid, if thou believeſt with all thy Heart thou mayſt. And he anſwered and ſaid, I believe that Jeſus Chriſt is the Son of God.*

Here, it is to be obſerved, that when *Philip* ſaid: *If thou believeſt with all thine Heart*, he did not mean that the *Eunuch* ſhould not be oblig'd to believe any more of the Doctrine of the Goſpel, than that ſingle Article: *I believe that Jeſus Chriſt is the Son of God.* And yet we don't find, that he required of him in Order to be baptized to make open Profeſſion of any other Article. Laſtly, becauſe it would be too tedious and irkſome to the Sureties and Aſſiſtants at Baptiſm, to expreſs and recite all the Articles and Points of Faith; and even unneceſſary, ſince ſcarce any are now baptized but Infants of whom Care is taken, and Teachers provided, as they grow in Years, to inſtruct them, not only in their Faith, but alſo in moral Duties. In the primitive Times indeed, when the *Pagans* were coming very thick into the Church, there was a great deal of Pains taken to inſtruct their *Adulti*, or Perſons of Age, whom they call'd *Catechumens*, not only in the Articles contain'd in our Rituals, but alſo in all other Points of Faith and Morals, and particularly in what they were to believe, and hold concerning the bleſſed Sacrament, of which I find no Mention in any *baptiſmal Ritual* that ever I read. It is not there-



therefore neceſſary we ſhould require of Infants or their Sureties, nor of Perſons of Age to make at Baptiſm a diſtinct Profeſſion of all the Articles and Points of the Catholick Faith; ſince by profeſſing the principal and chiefeſt Articles, namely, believing in God, in Jeſus Chriſt, in the Holy Ghoſt, believing the Catholick Church, they profeſs to believe all the Doctrine which the Catholick Church ſhall teach them. Nor is it enough to profeſs at Baptiſm, that only Article. *I believe the Catholick Church*: Since as it is above ſaid, it is neceſſary, *Neceſſitate Medij* (bating Caſes of Neceſſity) to profeſs ſome more or leſs, of the chiefeſt Articles of the Chriſtian Faith.

As to what your Grace ſays in the Cloſe of this Paragraph, that the Reaſon why the latter Part of the Profeſſion of Faith publiſh'd by Pope *Pius* the 4th. is not made at the time of Baptiſm, "is, becauſe great Numbers of learned "Men of the Roman Communion know very "well, that it was no Part of the Faith of the "antient Chriſtian Church;" I muſt beg leave to differ in Opinion with your Grace: For I never read nor heard that any Man learned or unlearned of the Roman Communion did ever ſay, that it was no Part of the Faith of the antient Chriſtian Catholick Church. But the Reaſon why Pope *Pius* the 4th. joyn'd that latter Part to the Former, was, that it might be a Teſt of the ſincerity of thoſe, who either come over to the Catholick Church from Hereſy, or who are preſer'd to the Care of Souls, or to other Dignities in the Church. And pray, My Lord, is not the ſelf ſame Thing practic'd in your own Church? You have your Thirty-nine Articles,

and

and ſeveral other Canons and Conſtitutions, conſented unto, and decree'd in your *National* and *Provincial* Councils, and to the ſtrict Belief and Practice of all the Articles in them contained, your Arch-Biſhops, Biſhops, Prieſts and Deacons are required to Swear and Subſcribe. It may not be amiſs to ſubjoin the Words of the Oath.

I A. B. *Do Swear, That I do approve the Doctrine and Diſcipline or Government eſtabliſhed in the Church of* England, *as containing all things neceſſary to Salvation: And that I will not endeavour by my ſelf or any other, directly or indirectly, to bring in any Popiſh Doctrine, contrary to that which is ſo eſtabliſhed: Nor will I ever give my Conſent to alter the Government of this Church, by Arch-Biſhops, Biſhops, Deans, and Arch-Deacons, &c. As it ſtands now eſtabliſhed, and as by right it ought to ſtand, nor yet ever to Subject it to the Uſurpations of the* See *of* Rome. *And all theſe things I do plainly and ſincerely acknowledge and ſwear, according to the plain and common Senſe and Underſtanding of the ſame Words, without any Equivocation, or mental Evaſion, or ſecret Reſervation whatſoever. And this I do heartily, willingly, and truly, upon the Faith of a Chriſtian.* So help me God in Jeſus Chriſt.

How then, can your Grace, juſtly reproach Pope *Pius*, for requiring Arch-Biſhops, Biſhops, Prieſt, Deacons, and Converts, to Swear and Subſcribe to Articles conſented unto and decreed by, not a *Provincial* or *National*, but by



by ſeveral *general* Councils, where the Repreſentatives of the whole Church of Chriſt were aſſembled. In a Word, Pope *Pius* added only twelve to the twelve Articles of the Creed, and your Grace's Church added 26. to the ſame twelve Articles of the Creed.

CHAP. V.

Of the Authority of the Church.

YOur Grace's tenth Paragraph, recites the Converſation you had with diverſe Perſons of our Perſwaſion concerning the Authority of the Church, which we ſay is an Infallible Guide, that cannot err in Matters of Faith, where your Grace is pleas'd to add that not one of all thoſe you happen'd to meet with, has given you that Account of the Church, which is ſet down, in our own Catechiſm, commonly call'd the *Roman Catechiſm*, publiſh'd by the Pope's Authority, in purſuance of a Decree of the Council of *Trent*.

In the 11th. Paragraph your Grace tells us, that ſome of thoſe with whom you diſcours'd have argued after this Manner: " As we believe " in God the Father, in God the Son, and in " God the Holy Ghoſt, ſo we believe in the Ho- " ly Catholick Church.' And to ſhew that this is falſe Reaſoning, you Quote the very Words of the ſaid *Catechiſm*, firſt in *Latin*, and then in *Engliſh*: *Unam igitur Eccleſiam Sanctam, & Catholicam eſſe neceſſariò credendum eſt. Tres enim Trinitatis Perſonas Patrem, Filium, & Spiritum Sanctum, ita credimus, ut in eis Fidem noſtram colloce-*

collocemus. Nunc autem mutata dicendi Forma, Sanctam, & non in Sanctam Eccleſiam, credere profitemur; ut hac etiam diverſa loquendi Ratione, Deus omnium Effector a creatis Rebus diſtinguatur.

This, My Lord, is very right, and we are ready to ſtand by it; whatever ſome ignorant People might have argued otherwiſe before your Grace: But what you infer from thence, in your 12th. and 13th. Paragraphs, is what I can by no Means agree to. Your Grace founding your Reaſoning upon the Difference between believing in God, and believing the Catholick Church, tells us, *Paragraph* 13th. that "when "any Doctrine plainly appears to be delivered "in thoſe holy Scriptures, which both you and "we acknowledge to be the *Word of God*; this "we muſt all own to be the Doctrine of God; "nor can we entertain the leaſt Doubt of the "Truth of ſuch Doctrine, becauſe we believe "in God, and in God *we are to place our Faith*; "as your *Catechiſm* expreſsly teaches: But when "the Church delivers a Doctrine, we are not to "receive it as a Doctrine of Faith, until it ap-"pears that the Church has ſo received it from "God: For otherwiſe we ſhould place our "Faith in the Church, we ſhould believe in the "Church; which the ſame Catechiſm, as plain-"ly as Words can make it, tells us we are by no "Means to do; and that if we ſhould do ſo, "we ſhou'd not, as we ought to do, ſufficiently "diſtinguiſh between God and his Creatures."

All the Force of this Argument conſiſts in this, that, becauſe we *believe in God*, and not *in the Catholick Church*; we are not to receive any Doctrine deliver'd by the *Catholick Church*,



Church, until it appears that the Church herſelf has ſo received it from God. Pray, My Lord, how ſhall this appear? Or by what Means ſhall we be certain of it? Or how ſhall we aſſuredly know, that the Goſpel it ſelf is the Word of God, but upon the Authority of the Church? *Non crederem Evangelio niſi me commoveret Eccleſiæ Authoritas*, ſaith St. *Auſtin*. We believe then in God; becauſe all our Faith (as your Grace, who are a good Divine, knows very well) is reſolved into the divine Authority. And we believe the *Catholick Church*; That is, we believe not only that there is *a Catholick Church*, but alſo believe that the Doctrine which ſhe teaches us is certainly true; becauſe the very Goſpel, which we believe, upon her Authority to be the Word of God, bids us hear her, that is give Credit to her Doctrine, and becauſe the ſame Goſpel tells us, ſhe has the Promiſe of Chriſt, that the Holy Ghoſt ſhall abide with her for ever, and guide her into all Truth, and even that Chriſt himſelf, ſhall be with her unto the End of the World.

St. *Auſtin's* Anſwer to the *Manicheans* upon this Subject, *Lib. uno Contra Epiſtolam Fundamenti Cap.* 5. is worth your Grace's Obſervation: " Videamus igitur (ſays he) quid me " doceat *Manichæus*, & potiſſimùm illum con- " ſideremus Librum, quem FUNDAMENTI " EPISTOLAM dicitis, ubi totum penè quod " creditis continetur. Ipſa enim nobis illo tem- " pore miſeris quando lecta eſt, illuminati dice- " bamur á vobis. Certe ſic incipit: MANI- " CHÆUS *Apoſtolus Jeſu Chriſti Providen-* " *tia Dei Patris. Hæc ſunt ſalubria Verba de* " *perenni ac vivo Fonte.* Jam cum bona Pa-

" tientia,

" tientia, ſi placet, adtendite quid quæram. Non
" credo iſtum eſſe Apoſtolum Chriſti. Quæ-
" ſo ne ſuccenſeatis, & maledicere incipiatis.
" Noſtis enim me ſtatuiſſe, nihil prolatum te-
" merè credere. Quæro ergo quis ſit iſte *Ma-*
" *nichæus* ? Reſpondebitis, *Apoſtolus Chriſti*.
" Non credo: quid jam dicas aut facias, non ha-
" bebis; promittebas enim Scientiam Veritatis,
" & nunc quod neſcio cogis ut credam. Evan-
" gelium mihi fortaſſe lecturus es, & inde *Ma-*
" *nichæi* Perſonam tentabis afferere. Si ergo in-
" venires aliquem, qui Evangelio nondum cre-
" dit, quid faceres dicenti tibi, Non credo? E-
" go verò Evangelio non crederem, niſi me
" Catholicæ Eccleſiæ commoveret Authoritas.
" Quibus ergo obtemperavi dicentibus, Crede
" Evangelio; cur eis non obtemperem dicenti-
" bus, mihi, Noli credere *Manichæis* ? Elige
" quid velis. Si dixeris, Crede Catholicis:
" ipſi me monent ut nullam Fidem accommo-
" dem vobis: quapropter non poſſum illis cre-
" dens, niſi tibi non credere. Si dixeris, Noli
" Catholicis credere: non rectè facies per E-
" vangelium me cogere ad *Manichæi* Fidem,
" quia ipſi Evangelio Catholicis prædicantibus
" credidi. Si autem dixeris, Rectè credidiſti Ca-
" tholicis laudantibus Evangelium, ſed non rectè
" illis credidiſti vituperantibus *Manichæum*: uſque
" adeo me Stultum putas, ut nulla reddita Ra-
" tione quod vis credam, quod non vis non cre-
" dam? Multo enim juſtiùs atque cautiùs facio,
" ſi Catholicis quoniam ſemel credidi, ad te non
" tranſeo, niſi me non credere jufferis, ſed ma-
" niſeſtiſſimè ac apertiſſimè ſcire aliquid feceris:
" Quocirca ſi mihi Rationem redditurus es, di-
" mitte Evangelium. Si ad Evangelium te te-

" nes,



" nes: ego me ad eos teneam, quibus præcipi-
" entibus Evangelio credidi; & his jubentibus
" tibi omnino non credam. Quòd ſi forte in
" Evangelio aliquid apertiſſimum de *Manichæi*
" Apoſtolatu invenire potueris, infirmabis mihi
" Catholicorum Authoritatem, qui jubent ut
" tibi non credam: qua infirmata, jam nec E-
" vangelio credere potero, quia per eos illi cre-
" dideram, ita nihil apud me valebit, quidquid
" inde protuleris. Quapropter ſi nihil mani-
" feſtum de *Manichæi* Apoſtolatu in Evangelio
" reperitur, Catholicis potiùs credam quam ti-
" bi. Si autem aliquid inde manifeſtum pro
" *Manichæo* legeris, nec illis, nec tibi: illis,
" quia de te mihi mentiti ſunt; tibi autem, quia
" eam Scripturam mihi profers, cui per illos cre-
" dideram, qui mihi mentiti ſunt. Sed abſit ut
" ego Evangelio non credam. Illi enim cre-
" dens, non invenio quomodo poſſim etiam tibi
" credere. Apoſtolorum enim Nomina, quæ ibi
" leguntur, non inter ſe continent Nomen *Ma-*
" *nichæi.*"

" Let us ſee, then, what *Manichæus* doth
" teach me, and let us chiefly conſider that
" Book which you call *Epiſtolam Fundamenti*,
" where the whole, almoſt, of your Belief is
" contained: For at the time that it was read
" to me a Wretch, * I was ſaid by you to have
" been illuminated. Thus it begins: *Mani-*
" *chæus an Apoſtle of Jeſus Chriſt by the Provi-*
" *dence of God the Father: Theſe are whole-*
" *ſome Words from the everflowing and living*
" *Fountain.* Now, by our Leave, if you pleaſe,
" take Notice of what I ask. I do not believe
" him to be an Apoſtle of Chriſt. Pray be not
" angry, nor begin to Curſe. For you know I

" am

* This St. *Auſtin* ſays of himſelf alluding to the Time, when he was a *Manichean*

" am determined to believe nothing raſhly that " is ſaid by you. I ask then, who is this *Ma-* " *nichæus?* You will anſwer me, an *Apoſtle of* " *Chriſt.* I do not believe it. What can you " then do or ſay for your ſelf? For you pro- " miſed me the Knowledge of the Truth, and " now you compel me to believe what I know " not. Poſſibly you will read me the Goſpel, " and endeavour to aſſert the Perſon of *Mani-* " *chæus.* But if you met a Man, who did not " as yet believe the Goſpel, what would you " do, if he ſhould tell you, I do not believe it? " *For I my ſelf would not believe the Goſpel* " *except the Authority of the Church had moved* " *me to it.* Thoſe therefore, whom I obey'd, " when they ſaid unto me: believe the Goſpel, " why ſhou'd I not obey them, when they ſay " unto me: do not believe the *Manichæans?* " Chuſe which you will. If you ſay: Be- " lieve the Catholicks. They admoniſh me to " give no Credit unto you: Wherefore, when I " believe them, I cannot believe you. If you " ſay: Do not believe the Catholicks, you will " not do well to compel me to believe by the " Goſpel the Faith of *Manichæus*, becauſe I be- " lieved the Goſpel it ſelf upon the Credit of " the Catholicks. But if you ſay: *You did* " *well to believe the Catholicks, when they* " *praiſed the Goſpel, but did not well to believe* " *them, when they diſpraiſed* Manichæus: Do " you think me to be ſuch a Fool, as to believe, " without any Reaſon, what you will, and not to " believe what you will not? For I act much " more juſt and cautious (ſince I have once be- " lieved the Catholicks) if I do not go over to " you, except you command me not to believe;

" but



" but make me plainly and manifeſtly know
" ſomething. Wherefore if you will ſhew me
" Reaſon, lay aſide the Goſpel. If you hold
" to the Goſpel, I will hold unto thoſe who
" commanded me to believe it; and in obedience
" to their Commands, I will not at all believe
" you. But if perchance you find any thing in
" the Goſpel manifeſtly of the Apoſtleſhip of
" *Manichæus*, you will weaken with me the
" Authority of the Catholicks, who command
" me not to believe you; Which being wea-
" kened, I cannot then believe the Goſpel be-
" cauſe I believed it upon their Authority;
" ſo nothing that you bring from thence will
" weigh with me. Wherefore if nothing mani-
" feſt concerning the Apoſtleſhip of *Manichæus*
" is found in the Goſpel, I will rather believe
" the Catholicks than you. But if you read a-
" ny thing manifeſt in it for *Manichæus*, I will
" neither believe them nor you: Them, becauſe
" they told me a Lie concerning you; nor you,
" becauſe you produce me that Scripture, to
" which I gave Credit upon the Authority of
" thoſe, who told me the Lie. But far be it
" from me not to believe the Goſpel. For be-
" lieving it, I do not find how I can believe
" you. For among the Names of the Apoſtles
" therein contained, the Name of *Manichæus*
" is not to be found."

I ſhall not trouble your Grace with a Recital of what is contained in the 14th. 15th. and 16th. Paragraphs. But ſhall only beg leave to remark, where your Grace ſays, in the 16th. out of St. *Auſtin*, *That the Church is God's faithful People, diſperſed through the whole World; that of this Church there are two Parts, the Tri-*

umphant and the Militant; I beg leave to remark, I ſay, that tho' what St. *Auſtin* ſays is very true, yet, in my humble Opinion, in order to clear the Point in debate, your Grace would have done better, had you been pleas'd to ſay: *Of this Church there are two Parts*, viz. *Eccleſia docens, & Eccleſia audiens. The Church that teacheth, and the Church that heareth*; or in fewer Words, of Paſtors and People, the Paſtors for teaching, and the People for hearing, or to be taught: For by this Diviſion of the *Catholick Church*, we may ſee, who are thoſe who are to teach, and who are to hear and obey: The Paſtors are to rule and teach the Flock, purſuant to the Doctrine of St. *Paul*, *Acts*, 20. 28. *Attendite Vobis, & univerſo Gregi; in quo Vos Spiritus Sanctus poſuit Epiſcopos, regere Eccleſiam Dei, quam acquiſivit Sanguine ſuo. Take heed unto your ſelves, and to all the Flock over which the Holy Ghoſt hath made you Biſhops, to Govern the Church of God, which he hath purchaſed with his own Blood*; and the People or Flock are to hear and obey, purſuant to the Doctrine of the ſame Apoſtle. *Hebrews*, Cap. 13. 17. *Obedite Præpoſitis veſtris, & Subjacete eis, ipſi enim pervigilant, quaſi Rationem pro Animabus veſtris reddituri, ut cum Gaudio hoc faciant, & non gementes. Obey your Rulers, and ſubmit your ſelves unto them. For they watch as being to give an Account of your Souls, that they may do it with Joy, and not with Grief.*

Hence I think it is evident, that the *Eccleſia docens*, the Rulers and Paſtors of the Church have an unlimited Authority to teach and govern the Flock, and that the Flock or People are obliged and bound in Conſcience to obey and ſubmit



ſubmit to their Doctrine. Your Grace may poſſibly ask: What if the Paſtors of the Church ſhou'd teach falſe Doctrine? To this I anſwer by another Queſtion: Who ſhall be Judge, of the Truth or Falſhood of the Doctrine: The Church or the Party, who affirms the Doctrine to be falſe? Your Grace will poſſibly ſay: Neither of them, but the Scriptures. But, My Lord, ſince the true Meaning of the Senſe of the Scripture is the Thing in Queſtion: I ask your Grace whether the Senſe and Meaning which the Catholick Church, who is guided by the Holy Ghoſt, gives it, is not more likely to be true than the Senſe which any Private Man, to whom no ſuch divine Aſſiſtance is promiſed, puts upon it?

You your ſelves, My Lord, ſeem to give the like Authority to your own Church, bating that you add an Exception or *Proviſo*, which in my humble Opinion, deſtroys all Authority. For thus your Church ſpeaks in the 20th. of the 39. *Articles*: *The Church hath Power to decree Rites or Ceremonies, and Authority in Controverſies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it ſo expound one Place of Scripture, that it be repugnant to another.* This Exception or *Proviſo*, I ſay, ſpoils all, and renders the Authority of the Church precarious. For what Man whether learned or unlearned, did ever broach a new Doctrine, who did not ſay, that the Doctrine of the Church was contrary to God's Word written? *Arius* was a learned Man, ſo was *Euſebius* Biſhop of *Nicomedia*, and many other *Arian* Biſhops and Prieſts; and did they not cry out, that

the Word *Conſubſtantial*, was not to be met with in *God's Word written*, and not only ſo, but was contrary to it? Did not the *Macedonians*, *Neſtorians*, *Eutychians*, *Pelagians*, *Donatiſts*, *Monothelites*, and generally all Hereticks, who ſprung up in the Church of God unto this Preſent Time, reſpectively ſay the ſame thing, and appeal to God's Word written, and profeſs to abide by it, provided they had the Liberty, to interpret God's Word written, and to be themſelves the Judges of the Senſe thereof? And is it thus our Wiſe Law-giver Jeſus Chriſt provided for the Peace and Unity of the Chriſtian World, for whoſe Souls he ſhed his precious Blood? Did he leave them at Liberty to read his Will and Teſtament, and conſtrue it every Man after his own Fancy; and interpret it in as many different Manners, as there are different Humours and Tempers in Men, or as they are differently affected, or prejudiced by Intereſt, Paſſion, or Pride? If ſo, then farewell Order and Diſcipline; welcome Confuſion and Anarchy; then, in vain do the Prophets liken the Church to a well diſciplin'd Army, and *terrible as an Army drawn up in Battle Array*, *terribilis ut Caſtrorum Acies ordinata*; In vain did Chriſt recommend Unity and Concord to his Diſciples; and St. *Paul* to the Chriſtians; In vain did he exhort them to a Belief *of one God*, *one Faith*, *and one Baptiſm*, if Chriſt has left his Teſtament to be ſcanned, and interpretted to as many different and contradictory Senſes, as there are different Humours, Tempers, Paſſions and Prejudices in Capricious Men; In vain, in fine, did he declare, *that he had other Sheep*, *that were not of his Fold*, *that them he would bring*



bring in, that they would hear his Voice, and that there would be one Sheepfold and one Shepherd. But far be it from the Heart of any pious Chriſtian to entertain any ſuch Thoughts of the ſupreme Wiſdom, of the Wiſeſt of Legiſlators. He conſtituted St. *Peter*, whom he called a Rock, his *Vicar* on Earth, made him the Center of Unity, and commanded him to feed his Flock, his Sheep and his Lambs. He eſtabliſhed his Church upon this Rock, promiſed that *the Gates of Hell ſhou'd not prevail againſt it*, that the Holy Ghoſt, ſhou'd abide with it for ever, guide it into all Truth, and that whoever wou'd not hear the Church ſhou'd be looked upon as an *Heathen Man* and a *Publican*.

This is the teſtamentary Diſpoſition of our great and wiſe Legiſlator, than which no human Means can more contribute to cement Unity in Faith, Subordination in Government, or Peace and Charity among Chriſtians. But if Men, proud in their own Conceits, or actuated by their Paſſions and Prejudices, will follow the Dictates of their prejudicate Notions; what written or traditionary Law, (tho' never ſo plain) whether Divine or human that is not liable to be wreſted to a Senſe different from the Intent and meaning of the Legiſlator?

CHAP. VI.

Of the Sacrifice of the MASS.

THE 17th. 18th. 19th. 20th. 21ſt. Paragraphs, I ſhall likewiſe paſs over, as containing nothing material, but what was, I think,

ſufficiently anſwer'd, when I ſpoke to what your Grace ſays in the 16th. Paragraph. The 22d. Paragraph contains ſome Queſtions of Moment, to which I ſhall beg leave to anſwer in the ſame Order, as they lye.

Did the Apoſtles, (ſays your Grace) *in all Places where they Preach'd, teach the Chriſtian Church, under the Penalty of Damnation, to believe, that in the Maſs there is offer'd a true proper and propitiatory Sacrifice for the living and the Dead? Or is there the leaſt Mention or Intimation of ſuch a Sacrifice, as this in the whole New Teſtament?*

To the firſt of theſe Queſtions I anſwer, that I know not whether the Apoſtles, did *in all Places where they preached, teach this Doctrine*; but I believe they did preach it in many Places. To the Second, that there is ſufficient Mention and Intimation in the Evangeliſt St. *Luke*, and in St. *Paul*'s firſt Epiſtle to the *Corinthians*, Cap. 11. of what we underſtand by the *Sacrifice of the Maſs*, which we affirm to be *a true, proper and propitiatory Sacrifice*, and conſequently may be offer'd for the Living and the Dead. As to the Word *Maſs*, I grant there is no ſuch Word mentioned in the new Teſtament. It is a Word (in my Opinion) borrowed from the Practice, uſed in the primitive Times, of diſmiſſing the *Catechumens*, before the *Sacrifice* of the Body and Blood of Chriſt was to be offer'd; For to let them underſtand they were not to aſſiſt at the Sacrifice, they were ſent away with an *Ite Miſſa eſt*, which in the Language of thoſe Times ſignified: *Withdraw, you are diſmiſſed.* But ſo long as we have a ſufficient Warrant for the thing ſignified by the Word *Maſs*, namely, that it is *a true, proper*



proper and propitiatory Sacrifice of the Body and Blood of Chriſt, we have no Reaſon to reject a Word which the Uſe and Practice of ſo many Ages has, in a Manner, conſecrated. To make out then, that the *Maſs* is *a true, proper and propitiatory Sacrifice*, I ſhall in the firſt place ſet down the Words of *Chriſt*, when he inſtituted it, and the Words of St. *Paul* declaring the Inſtitution. In the ſecond Place, I produce the Teſtimony of the antient oriental *Liturgies*, and laſtly the Sentiments of the holy Fathers of the primitive Church concerning this *Sacrifice*. But before I begin, I cannot but lament the Hardneſs of our Fate, to be put upon proving, that the Oblation of the Body and Blood of Chriſt, in the *Maſs*, is a *Propitiatory Sacrifice*, when the Sacrifices in the old Law, of *Bulls*, *Heifers*, *Rams*, *Lambs*, nay of *Oil* and *fine Flower*, are frequently ſo called in Terms at leaſt equivalent to it. For what is *a propitiatory Sacrifice*, but a Sacrifice capable to atone for Sins, or fit to move Almighty God to be *propitious* or merciful to Sinners? And were not all the *Sin Offerings*, ſo often repeated in the Books of *Moſes*, of this Nature? *Sicut pro Peccato offertur Hoſtia, ita & pro Delicto: Utriuſque Hoſtiæ Lex una erit: ad Sacerdotem qui eam obtulerit, pertinebit.* Engliſhed thus in your Bible: *As the Sin Offering is, ſo is the Treſpaſs Offering: There is one Law for them: The Prieſt that maketh Attonement therewith, ſhall have it.* Levit. *Cap.* 7. 7. Surely then, the Body and Blood of Jeſus Chriſt, if offer'd to the Heavenly Father, is much more capable to atone for Sins, and to move him to be merciful or *propitious* to Sinners, than the Fleſh and Blood of

Bulls, Heifers, Rams or *Lambs*, and conſequently may be called a *propitiatory Sacrifice*, or Sin Offering, the one being the ſame as the other. It remaineth then only to prove, that Chriſt did offer his Body and Blood, as a *Sacrifice* to his Heavenly Father, after the Legal Supper, and before he Suffer'd on the Croſs. To begin with St. *Luke*. This Evangeliſt tells us, Cap. 22. V.V. 19, 20. that after the legal Supper. Chriſt took Bread, gave thanks, and brake it, and gave it unto the Apoſtles ſaying: *HOC EST CORPUS MEUM, quod pro vobis datur: Hoc facite in Meam Commemorationem: Similiter & Calicem poſtquam Cœnavit dicens: Hic eſt Calix novum Teſtamentum, in meo Sanguine, qui pro vobis fundetur: THIS IS MY BODY, which is given for you: Do this in Remembrance of me: Likewiſe alſo the Chalice, after he had Supped, ſaying: This Chalice is the Teſtament in my Blood, which ſhall be ſhed for you.* Your Verſion has: Which is ſhed for you: But this is no material Difference, it being uſual with the *Jews* to put the future Tenſe, for the preſent, and the preſent Tenſe, for the future. St. *Paul* 1. *Cor.* Cap. 11. gives the ſame Account of this Myſterious Inſtitution, and declares he had received it of the Lord: From both of them, we may obſerve, that Chriſt did not ſay: *This is my Body which is given to you*: But: *This is my Body which is given for you*. And the ſame of the Chalice or Cup. He gave it indeed to them, and gave it for them: That he gave it to them, is plain from theſe Words: *Accipite & Manducate, take and Eat*, and even changed the Bread into his Body, and the Wine into his Blood, as I ſhall endea-

vour



vour to make out hereafter. That he gave it for them is no leſs plain, from theſe other Words. *Quod pro vobis datur, which is given for you.* So that he did at once make a Sacrament, and offer a Sacrifice for the Remiſſion of Sins, as St. *Matthew* obſerves: A Sacrament by vailing his Body and Blood under the Species of Bread and Wine; and a Sacrifice by ſeparating Myſtically his Body from his Blood, and offering them up to his heavenly Father.

Now the Nature of the *Sacrament* conſiſts in this, that the Body and Blood of our Lord under the Species of Bread and Wine are given unto us, as the Spiritual Food and Refection of our Souls. And the Nature of the *Sacrifice* in this: That the Body and Blood of our Lord, under the ſame Species, are by Virtue of the Words of Chriſt, as by the Sword of the Spirit, which is the Word of God, ſeparated, or ſet a part: The Body alone, by Virtue of the Words, under the Species of Bread, and the Blood alone, under the Species of Wine; that by this Means the Paſſion and Death of our Lord might be repreſented and celebrated; and Chriſt himſelf Myſtically Sacrificed for us, and offer'd to God the Father *for the Remiſſion of Sins*. I might produce ſome other Texts of Scripture in proof of this Matter; but that I am perſwaded your Grace will put no Streſs upon any Reflection I can make upon them; nor value any Theological Reaſon, I might offer to ſupport my Opinion. I ſhall therefore proceed to what I believe your Grace has a great Veneration for, namely, the antient *Oriental Liturgies* of the primitive Church, which ſtand in need of no Gloſs or Comment, and make as

much

much for us as is poſſible for Words to expreſs; being what I promiſs'd to produce in the ſecond Place.

Theſe *Liturgies* were made Engliſh about ſeven Years ſince by Dr. *Brett* a Miniſter of the Church of *England*, an unexceptionable Witneſs: Since it is not to be preſumed, he would ſay any thing in Favour of the Roman Catholicks, (whom he otherwiſe oppoſes with all his Might) but what the Evidence of Truth extorted from him. They are call'd as follow.

The *Liturgy* of St. *James* the Apoſtle, which was antiently uſed in the Church of *Jeruſalem*, tranſlated from the Original *Greek* and publiſh'd in the *Bibliotheca Patrum. Tom.* 2. *Paris.* 1624.

The *Liturgy* of St. *Mark* the *Evangeliſt*, which was the antient *Liturgy* of the Church of *Alexandria*, and was uſed throughout *Egypt*, *Lybia*, *Pentapolis*, and *Ethiopia*; tranſlated from the Edition of *Monſieur L'abbè Renaudot*, publiſhed in *Greek* and *Latin* at *Paris*, 1716.

The *Liturgy* of St. *John Chryſoſtom*, which is the *Liturgy* uſed in the Patriarchate of *Conſtantinople*, and publiſhed by F. *Goar* in his *Euchologium*, or Collection of the Offices of the *Greek* Church. Printed at *Paris*, 1647.

The *Liturgy* of St. *Baſil*, which is uſed upon ſome of the great Feſtivals throughout the Patriarchate of *Conſtantinople*, publiſh'd by the ſame F. *Goar*: in the ſaid *Euchologium*.

The *Liturgy* of the Church of *Ethiopia*, a vaſt Country beyond *Egypt*, ſubject to the Patriarch of *Alexandria* in *Spiritualibus*, ſo far as always to apply to him for the Conſecration of their

Me-



Metropolitan, Sede vacante; tranſlated from the *Ethiopick* Language into *Latin* by *Renaudot*, and publiſhed at *Paris*, 1716.

The *Liturgy* of *Neſtorius*, uſed by the *Neſtorian* Hereticks, a Sect, who revolted from the Church ſome time before the Middle of the fifth Century, and continue to this Day in ſeveral Parts of the *Eaſt*; Tranſlated from the *Syriack* Language into *Latin* by *Renaudot*, and publiſh'd at *Paris*, 1716.

The *Liturgy* of *Severus* Patriarch of *Antioch*, about the latter End of the fifth Century, tranſlated by *Renaudot* from the *Syriack* Language, printed at *Paris*, 1716.

Theſe *Liturgies* are the ſtanding Rule, the unexceptionable Evidence of the Belief and Practice of the Apoſtles, and of the Apoſtolical Paſtors of the greateſt Chriſtian Antiquity, with Reſpect to the Oblation, and Conſecration of the Bread and Wine in the Myſteries. For altho' it may be granted, that neither the *Liturgy* of St. *James* nor that of St. *Mark*, were reduced to writing before the Beginning of the 4th. *Century*, or before the Emperor *Conſtantine* the Great gave Peace to the Church, nor poſſibly in ſome Years after; But that the Paſtors of the Church uſed a Traditionary Form, which they had by Heart, and rehearſed in the Aſſemblies, where the Chriſtians were Convened to Celebrate the Myſteries; and in which the Biſhops or Prieſts always preſided: Yet it is admirable, and, in a manner, miraculous, to behold, what Harmony and agreement there is, not only between the two firſt, but alſo between all the reſt, and with the two firſt, in all things that relate to the Eſſence or Subſtance of the Sa-

Sacrifice and Sacrament; tho' they were uſed in different Languages, and by People of different and diſtant Kingdoms who never ſaw, or knew one another. In all theſe *Liturgies* when they come to what we call the *Canon* of the *Maſs*, they have the *Surſum Corda*. Then, the *Seraphick Hymn* or *Triſagion*, the Prayer of Thankſgiving to God for his Benefits; the Prayer for the Chriſtians in general, the Commemoration of the Saints and Martyrs, the Prayer for the Repoſe of the Souls of all the Faithful who died in the Boſome of the Church; the Oblation of the Gifts on the Altar, or the *Anaphora*, the Words of Conſecration, and the Prayer to the Holy Ghoſt to come and deſcend upon the Gifts: Nor is it any Exception to the Validity of the Evidence of the *Liturgies* of St. *James* and St. *Mark*, that there is mention made in them of the *Conſubſtantiality* of the Son with the Father; of the Virgin *Mary*'s being the Mother of God, Terms, not in uſe before the Council of *Nice* or *Epheſus*. For theſe Words were undoubtedly added to, or inſerted in thoſe *Liturgies*, in order to inculcate in the Minds of the People, what the Fathers had decreed againſt *Arius* and *Neſtorius*, in the aforeſaid Councils.

Let us hear, then, My Lord, what Account theſe *Liturgies* give of the Gifts, that is, of the Bread and Wine, which are laid upon the Altar, and by what Name they call them.

In the *Liturgy* of St. *James*, when the Prieſt has pronounced the Words of Conſecration, he puteth up a Prayer to Almighty God; in which we find theſe Words: *We Sinners offer to thee, O Lord, this tremenduous and unbloody Sacrifice,*



Sacrifice, beſeeching thee not to deal with us after our Sins, nor reward us according to our Iniquities: And again in another Place, the Prieſt lifting up the Gift or Victim, puteth up this Prayer: *O Lord our God, the Incomprehenſible Word of God, of one eternal, and inſeparable Subſtance, with the Father and the Holy Ghoſt, accept the immortal and ſeraphick Hymn, at thy holy and unbloody Sacrifices, from me a Sinner, crying and ſaying*, &c.

In the *Liturgy* of St. *Mark*, we read this Prayer: *Thou createdſt all things by thy Wiſdom, the true Light, thine only begotten Son, our Lord, our God and Saviour Jeſus Chriſt. Wherefore giving Thanks through him to thee together with him and the Holy Ghoſt, we offer the reaſonable and unbloody Worſhip*, Latreia, *which is offered to thee by all Nations, from the riſing to the ſetting of the Sun*, &c. Again in another Prayer: *Sanctifie alſo, O God, this Sacrifice with thy Heavenly Benediction, by the Deſcent of thine Holy Spirit upon it*, &c.

In the *Liturgy* of St. *John Chryſoſtom*, we read, that the Prieſt bowing down, ſays with a low Voice: *We offer to thee this reaſonable and unbloody Worſhip* Latreia, *and beg, pray and beſeech thee to ſend down thine holy Spirit upon us, and upon theſe Gifts lying before thee.*

In the *Liturgy* of St. *Baſil*, which is uſed upon ſome of the great Feſtivals throughout the Patriarchate of *Conſtantinople*. We find this *Rubrick*.

But if it be the great Sabbath, they Sing:

Let all Fleſh be ſilent and ſtand with Fear and trembling, laying aſide all earthly Thoughts: For the King of Kings, and Lord of Lords, comes

forth

forth to be Sacrificed, and given for Food to the Faithful; preceded by Choirs of Arch-Angels, Principalities, and Powers, the many Eyed Cherubim, and ſix winged Seraphim, who covering their Eyes, ſing aloud Allelujah.

In the *Ethiopian Liturgy*, we read, that when the Prieſt has pronounced the Words of Conſecration over the Bread, the People ſay: *Amen, Amen, Amen. We believe, and are certain; we praiſe, O Lord our God, this is truly thy Body, and ſo we believe.* And after the Words of Conſecration over the Cup, the People ſay: *Amen, this is truly thy Blood, and we believe it.* And a little after the Prieſt ſaith: *And now, O Lord, celebrating the Memorial of thy Death and Reſurrection, we offer to thee this Bread and this Cup; giving Thanks to thee, that by them thou haſt made us worthy to ſtand before thee, and perform the Prieſtly Office unto thee.*

In the *Liturgy* of *Neſtorius*, the Prieſt ſays theſe Words: *We offer to thee the Lord and God of all, for all our fellow Creatures, a lively and reaſonable Oblation of our firſt Fruits, the unbloody and acceptable Sacrifice of the Son of Man, which the Prophets taught in Myſteries, the Apoſtles plainly, and the Martyrs became Partakers of, by their Blood.* And again, in another Prayer addreſſed likewiſe to God the Father, the Prieſt ſaith: *We offer to thee this lively, holy, acceptable, excellent, and unbloody Sacrifice for all thy Creatures; and for thy holy Catholick and Apoſtolick Church, which is ſpread over the Face of the whole Earth.*

Here is a true, proper and propitiatory Sacrifice for all God's Creatures which ſurely comprehends



prehends at leaſt all the Faithful both living and Dead; and (which is more worthy of our Notice) it is borrowed from the *Liturgy* of a Sect of Hereticks; who have had no Communion, in ſacred Rites, with either the *Greek* or *Latin Churches* theſe 1250 Years; ſo that it is equal to a Demonſtration, the Belief of *a true, proper and propitiatory Sacrifice for the living and the Dead*, was the Doctrine of all the Eaſtern Churches before the Revolt of *Neſtorius* and his Sectators.

In the *Liturgy* of *Severus* after the Prieſt pronounces the Words of Conſecration over the Bread and the Wine, he puts up this Prayer to Jeſus Chriſt. *We therefore, O Lord Jeſu, offer this unbloody Sacrifice, and implore thy Pity towards Mankind, which induced thee to give thy ſelf a Sacrifice for us.*

Here is another ſubſtantial Evidence of the *Maſs*'s being *a true, proper and propitiatory Sacrifice*. For the Heretick *Severus* and his Sectators, who had revolted from the Catholick Church, about the Middle of the fifth *Century*; would not call the *Maſs* an *unbloody Sacrifice*, nor have any ſuch Expreſſions in his *Liturgy*, had not that Doctrine been the Belief of the Churches of *Aſia* before his Revolt. Beſides it is to be obſerved, that neither *Neſtorius*, nor *Severus* were condemned or branded as Hereticks for any of theſe *Tenets*; but for Points eſpecially Marked in the Councils of *Epheſus* and *Calcedon*: *Neſtorius*, for denying the Virgin *Mary* to be the Mother of God, *&c.* And *Severus* for adhering to the Hereſie of *Eutyches*, who denied that Chriſt had two Natures, *&c.*

I ſhall not here ſpeak of the *Roman Liturgy*, with which your Grace is very well Acquainted: and which doth not ſpeak of the *Sacrifice* of the *Maſs* with near ſo Magnificent Terms as the *Greek* and *Oriental Liturgies* do. I only beg leave to remark, that it is as antient as the Times of St. *Ambroſe*, and Pope *Gelaſius*, Doctor *Brett* himſelf being my Witneſs, that the *Ambroſian* and *Gelaſian Liturgies*, at leaſt what *Pamelius* and *Thomaſius* have publiſhed under thoſe Names, did not differ in that Part, which he propoſed to publiſh, from the preſent *Roman Miſſal* or *Maſs-Book*. Thus much concerning the *Liturgies* which I borrowed from Dr. *Brett*'s Tranſlation of them. I now proceed, in the laſt Place to give the Sentiments of the antient Fathers of the Church concerning this *Sacrifice*.

And here I ſhall not give your Grace the Trouble of reading all the Paſſages of the Fathers, which may be brought in Proof of this *Tenet*. Three or four antient Fathers emminent for their Piety, for the Sanctity of their Lives, for their great and univerſal Learning and Knowledge in things Sacred and Prophane, and thoroughly read in the Diſcipline and Practice of the Ages preceding them, and in thoſe of their own, are equal to a Thouſand Witneſſes, that what they taught and practiced, was the Doctrine not only of the whole Catholick Church in their own Days, but alſo of the Ages that preceded them.

To begin with St. *Cyrian*: This great Biſhop and *Martyr*, who flouriſhed in the Year 240. in his Epiſtle * to his own Prieſts, Deacons, and Laity, hath theſe Words: "*Laurentinus* "&

* Epiſt. 34 Edit. Pamelij.



" & *Ignatius*, in Caſtris & ipſi quondam ſæculà-
" ribus Militantes, ſed veri & Spiritales Dei Mi-
" lites; Dum Diabolum Chriſti Confeſſione pro-
" ſternunt, Palmas á Domino & Coronas illuſtri
" Paſſione Meruerunt. Sacrificia pro eis ſemper,
" ut Meminiſtis, offerimus, quoties Martyrum
" Paſſiones & Dies anniverſaria Commemorati-
" one Celebramus." Laurentinus *and* Ignatius, *were in Times paſt Soldiers in a ſecular Warfare, but ſince, true and Spiritual Soldiers of God: When they caſt down the Devil, by Confeſſing Chriſt, they merited Palms and Crowns by their Paſſion, We offer Sacrifices for them, as you Remember, as often as we celebrate the Paſſions and anniverſary Commemoration of the Martyrs.* And again Epiſt ad *Cæcilium*. " Nam quis magis Sa-
" cerdos Dei ſummi quam Dominus noſter Jeſus
" Chriſtus? qui Sacrificium Deo Patri obtulit,
" & obtulit hoc idem quod *Melchiſedec* obtule-
" rat, id eſt Panem & Vinum, ſuum ſcilicet Cor-
" pus & Sanguinem." *For what Prieſt of the moſt high God is greater than our Lord Jeſus Chriſt? Who offered a Sacrifice to God the Father, and even the ſame which* Melchiſedec *offer'd, namely Bread and Wine, that is, his own Body and Blood.*

St. *Cyril* Biſhop of *Jeruſalem*, who flouriſh'd a little after the firſt Council of *Nice*, about the Year, 340. This great and learned Father, I ſay, wrote a Book for the Inſtruction of his own Flock, which he calls *a Myſtagogical Catechiſm*, and divided it into ſeveral Parts, for the Benefit of the Youth of his Dioceſs. In the fifth Part, or Catechiſm, hath theſe Words; as they are made Engliſh by Doctor *Brett* *: *Then we alſo make mention of thoſe, who are at Reſt before us: Firſt the Patriarchs, Prophets, Apoſtles, Mar-*

* Collection of principal Liturgies, Pag. 155.

Martyrs, that God, thro' their Prayers and Supplications, wou'd receive our Prayers: Then we pray for the Deceaſed Fathers and Biſhops: Laſtly for all thoſe that once lived with us, and are now departed; believing it to be a great Benefit unto their Souls for whom Prayer is made, whilſt the Holy and tremendous Sacrifice lies before us; which I will ſhew you by an Example. For I know that many ſay: What ſignifies it to a Soul to be mentioned in our Prayers, whether it went out of the World with Sins or without? For if any King ſhou'd ſend into Baniſhment thoſe which have offended him, but afterwards ſome of their Friends making a Crown, ſhou'd offer it to him in behalf of thoſe that are thus puniſhed; wou'd he not be diſpoſed to remit their Puniſhment? In like Manner, we offering Prayers for the Dead, although they were Sinners, do not make a Crown, but offer Chriſt, who was ſlain for our Sins, that we may render him, who is the Lover of Men, gracious and propitious both to them and to us.

There was then in the Catholick Church, in the Days of St. *Cyril*, an Holy and tremendous *Sacrifice* offer'd for the Living and the Dead; a Sacrifice capable of rendering JeſusChriſt *gracious and propitious* both to the one and the other.

Give me Leave then, My Lord, to ask whether your Grace does not believe, St. *Cyril* was a Holy orthodox Father of the Church? Whether ſuch a Man, in whoſe Days Thouſands of Chriſtians both from the *Eaſt* and the *Weſt*, repair'd to *Jeruſalem* to viſit the holy *Sepulchre*, and the Croſs of Chriſt ſet up in that holy City ſome Years before, was not well acquainted with the Faith and Practice of all the Faithful

of



of thoſe Times? And whether he would have left upon Record ſo plain a Teſtimony of a *propitious*, or *propitiatory Sacrifice*, being offer'd for the Living and the Dead, if it had not been the Doctrine and Practice of the whole Catholick Church, when he governed that holy See? And if it was orthodox Doctrine and practiced then, why not ſo in our Days? If this Holy and Learned Biſhop had ſaid half ſo much againſt the Sacrifice of the Maſs, or againſt offering it *for the Living and the Dead*; and that tho' never ſo obſcurely, I am confident his Authority wou'd often be urged againſt us: But he goes with the Torrent of the Holy Fathers, whoſe Faith and Practice, the ſame with ours, they have left Recorded in as plain, eaſie and familiar Terms, as Words can poſſibly expreſs.

St. *Jerom.* Lib. adverſus *Vigilantium*, Cap. 3. " Malè ergo facit *Romanus Epiſcopus*; qui ſuper " Mortuorum Hominum *Petri* & *Pauli* Oſſa ve- " neranda, ſecundum te pulviſculum, offert Do- " mino Sacrificia, & Tumulos eorum arbitratur " Altaria, idque non ſolum unius Urbis, ſed to- " tius Orbis faciunt Epiſcopi." *It is ill done then of the Biſhop of* Rome, *who over the venerable Bones (contemptible Duſt according to you) of dead Men* Peter *and* Paul *offers Sacrifices unto the Lord, and ſuppoſes their Tombs to be Altars; and this is not only done by the Biſhop of one City, but alſo by the Biſhops of all the World.*

St. *Ambroſe* in Cap. 1. Sti. *Lucæ*, " Quando " Sacrificamus, Chriſtus adeſt, Chriſtus immola- " tur; etenim Paſcha noſtrum immolatus eſt " Chriſtus. *When we offer Sacrifice, Chriſt is preſent, Chriſt is Sacrific'd. For our Paſſeover is Chriſt Sacrific'd.*

St. *Auſtin*, (I may ſay without *Hyperbole*) in an hundred Places of his Works holds the ſame Language I ſhall inſtance only in two. The firſt taken out of *Concione* 1. *in Pſal.* 33. Where he ſays: " Erat autem, ut Noſtis Sacrificium " Judæorum antea ſecundum Ordinem *Aaron* " in victimis Pecorum; & hoc in Myſterio. " Nondum erat Sacrificium Corporis & Sanguinis " Domini, quod norunt fideles, & qui Evange- " lium legerunt, quod Sacrificium nunc diffuſum " eſt toto Orbe Terrarum.

There was, as ye know, firſt the Sacrifice of the Jews, *which conſiſted in Victims of Cattle, and that in a Myſtery. The Sacrifice of the Body and Blood of our Lord, which the Faithful know, and thoſe who read the Goſpel, was not then inſtituted, which Sacrifice is now ſpread over all the World.* The ſecond out of Lib. 22. de *Civit. Dei* Cap. 8. " Vir *Tribunitius Heſperi-* " *us*, qui apud nos eſt, habet in Territorio *Fuſ-* " *ſalenſi* Fundum *Zubedi* appellatum, ubi cum " Afflictione Animalium & Servorum ſuorum, " Domum ſuam Spirituum Malignorum Vim " noxiam perpeti comperiſſet, rogavit noſtros, " me abſente Presbyteros, ut aliquis eorum illò " pergeret, cujus Orationibus cederent: Per- " rexit unus, obtulit ibi Sacrificium Corporis " Chriſti, orans quantum potuit, ut ceſſaret illa " Vexatio: Deo protinus miſerante ceſſavi." *A certain Man called* Heſperius *of the* Tribunitial *Order, who liveth this Day by us, hath a little Farm, called* Zubedi *in the Territories of* Fuſſali, *which he having obſerved, by the Harm done his Servants and Cattle, to be haunted with evil Spirits, prayed my Prieſts, in my Abſence, that one of them ſhou'd go thither, and expel them by*



by Prayer: One went, offer'd there the Sacrifice of Chriſt's Body, praying with all his Might, that this Vexation ſhou'd ceaſe, and by the Mercy of God it ceaſed.

Theſe Paſſages, I hope, My Lord, will ſatisfie your Grace, the primitive Fathers, and conſequently the whole Catholick Church, did believe and profeſs, that what we now underſtand by the Maſs, is *a true, proper and propitiatory Sacrifice for the Living and the Dead.* If not, My Lord, be pleas'd to read *Juſtinus Martyr. Dialogo.* cum *Tryphone.* St. *Irenæus* Lib. 4. Cap. 32. *Euſebius,* Lib. 1. *Demonſtrat. Evang.* Cap. 10. St. *Baſilius,* Lib. 2. *de Baptiſmo.* St. *Gregorius Nyſſenus,* orat. 1. *in Reſurrectionem Chriſti:* St. *Gregorius Nazianzenus* Orat. 3. & 4. adverſus *Julianum.* St. *John Chryſoſtom,* in Pſal. 95. St. *Cyrillus Alexandrinus in Epiſtola ad Neſtorium.* And *Theodoret,* in Cap. 1. *Malachiæ.* Whom your Grace ſhall find ſpeaking and holding the ſame Language, as thoſe Fathers, whoſe Paſſages are here ſet down.

Your Grace deſires us to read the latter Part of the ninth Chapter of St. *Paul* to the *Hebrews,* and that there we will find, that there is no ſuch thing as an *unbloody propitiatory Sacrifice: For without ſhedding of Blood is no Remiſſion.* v. 22.

I grant, My Lord, there is no ſuch thing mention'd in this Chapter of St. *Paul.* And the Reaſon why there is not, is, becauſe St. *Paul* was altogether taken up with the Thoughts of inculcating to the *Jews* the Paſſion and *Sacrifice* of Chriſt upon the Croſs, and therefore ſpeaks nothing in this Chapter of the *Sacrifice* which he inſtituted and offer'd, previous to his

Paſſion, that the ſame might, to the End of the World be the Memorial of his *Sacrifice* on the Croſs, and an efficacious Means of applying to the Living and the Dead, the Merits thereof; and be offer'd *from the Riſing to the Setting of the Sun*, as the Prophet *Malachy* foretold. But ſo long as there is mention made by St. *Paul*, and the *Evangeliſt* St. *Luke* in other Places of the Scripture of this *Sacrifice*, as I have ſhewn before; I think it is enough.

But your Grace, argues out of St. *Paul* in the aforeſaid Chapter, *without ſhedding of Blood is no Remiſſion*. Without ſhedding of Blood, in a bloody or unbloody manner, I grant there is no Remiſſion: Without ſhedding of Blood in a bloody manner, there is no Remiſſion, I muſt beg leave to deny; and think it is plain, from the Words of the Inſtitution of this *Sacrifice*, previous to that of the Croſs, where *Jeſus Chriſt*, ſays: *This is my Body which is given for you. This is my Blood which is ſhed for you: For the Remiſſion of Sins*; That his Blood was then ſhed only unbloodily and Myſtically, and not bloodily, as on the Croſs, and yet it was for the Remiſſion of Sins: And by conſequence there is Remiſſion of Sins, by the *Myſtically and unbloody Effuſion* of the Blood of Chriſt, ſuch as is made in the *Sacrifice* of the *Maſs*.

But for your Grace's further Satisfaction in this Matter, if you will pleaſe to read what two eminent Divines of your own Communion wrote upon this Subject. I mean Biſhop *Hicks* in his *Chriſtian Prieſthood aſſerted*, and the Reverend Mr. *Jones* in his *Chriſtian Sacrifice*, I flatter my ſelf, your Grace will be of Opinion, that what St. *Paul* ſays in the latter Part of the 9th. Chapter to the *Hebrews* does not claſh with,

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nor in the leaſt weaken, the Belief of what we hold; *viz.* That the *Maſs is a true, proper and propitiatory Sacrifice.* To repeat here all theſe two learned Men ſay on the Subject, would ſwell this Letter to too great a Bulk: I ſhall therefore cite only one Paſſage of the latter; where ſpeaking of the Objections of his Adverſaries, he thus confutes them: "They tell you (ſays he) it "is the preſent Tenſe for the future; and if you "ask upon what Grounds this is ſaid, they have "nothing to reply but this, *viz.* That Chriſt's "Body was not in any Senſe given or offer'd to "God, till it was crucified, which is to take that "for granted, which my Reader ſees was denied "by the ancient Fathers: Nor does the Scrip-"ture give any Countenance to our Adverſa-"ries, while they would perſuade us that Chriſt's "Oblation was performed on the Croſs only. The "four Hiſtories of the Inſtitution plainly declare, "that Chriſt's Body was given or *Sacrificed* in the "*Euchariſt*; nor is there one Word in all the new "Teſtament that can be urged in Contradiction "to it. Chriſt is often ſaid to have *given himſelf for* "*us*, but that by this Phraſe is meant nothing "but his dying for us upon the Croſs, we are "no where told; and ſince he himſelf has in-"formed us, that in the *Euchariſt* his Body was "given, his Blood ſhed for us, we have juſt Rea-"ſon to believe him. He is ſometimes ſaid to "have *born our Sins*, and that this was done up-"on the Croſs; that the Mactation was there "performed, is not diſputed. It is ſaid, that "*Chriſt was once offer'd to bear the Sins of ma-*"*ny* Heb. 9. 28. And that the Oblation was "but one, is a moſt certain Apoſtolical Truth; "and yet they, who limit this one Oblation "to the ſix Hours time, during which he hung

" upon the Croſs, are deſtitute of any Proo
" from Scripture. That the *Sacrifice* was no
" finiſhed till our Saviour expired on the Croſs,
" nay till he entred into the Holy of Holies,
" even Heaven itſelf, is evident enough; nor is
" it leſs evident, that he began this *Sacrificial*
" *Solemnity* by offering his own Body and Blood
" when he inſtituted the *Euchariſt*: Chriſt in-
" deed bore the Puniſhment of *our Sins in his own*
" natural *Body on the Tree.* 1. Pet. 2. 24. But
" when St. *Paul*, as above cited, ſays, *He was*
" *offer'd to bear the Sins of many*, it is manifeſt,
" that there was an Oblation previous to the
" ſufferings or bearing there mentioned; as
" when the Apoſtle ſays in the 26th. Verſe of
" that Chapter, that *Chriſt appeared once to put*
" *away Sin*, his *appearing* was before his putting
" away Sin. So when he ſays here, that he was
" *once offer'd to bear*, he muſt in ſome Senſe of-
" fer himſelf before he could be capable of *bear-*
" *ing*; and 'tis evident that his Crucifixion was
" a Conſequence of his Offering himſelf; and
" this is the full of what St. *Paul* ſays, *Heb.* 9.
" 25, 26. *viz.* That *Chriſt was not often to*
" *offer himſelf, for then he muſt often have ſuffer-*
" *ed*; he offer'd himſelf but once, and therefore
" ſuffer'd but once. He began his Oblation in
" the *Euchariſt*, and continued it on the Croſs."

Thus you ſee, My Lord, how this learned Gentleman of your own Communion reconciles the latter Part of the 9th. Chapter of St. *Paul* to the *Hebrews*, with the Belief of the *Sacrifice* offer'd by Chriſt to his Father, at the laſt *Supper*; and in one Paragraph anſwers effectually all the Queſtions your Grace asks us. As to what he ſays after, in the ſame Place of the

Papiſts,



Papiſts, (as he is pleas'd to call us) I am not now concerned to take Notice; Tho' I may poſſibly another Time; But will return to your Grace's 23*d*. Paragraph.

CHAP. VII.

Of the Real Preſence and Tranſubſtantiation.

IT begins thus: "In the next Place, did the Apoſtles every where teach the Chriſtian Church, "under Pain of Damnation to believe that *in the* "*moſt holy Sacrament of the Euchariſt, there is truly, really and ſubſtantially, the Body and Blood,* "*together with the Soul and Divinity of our* "*Lord Jeſus Chriſt? And that there is a Con-* "*verſion* (or Change) *made of the whole Sub-* "*ſtance of Bread into the Body, and of the* "*whole Subſtance of the Wine into the Blood?* "*Which Converſion* (or Change) *the Catholick* "*Church* (as it is pretended) *calls Tranſubſtantia-* "*tion.*" Then your Grace Reaſons upon the Nature of the Change of one Subſtance into another; with Inſtances, on the Change of *Water* into *Wine*, of an *Egg* into a *Bird*, tells us, St. *Paul* calls the Sacrament, Bread. And asks, if thoſe Words of our Saviour. *This is my Body, this is my Blood*, May not be as fairly accounted for, as when he ſays: *I am the Vine*, &c. With many other Queſtions and Reaſonings all tending to the ſame Purpoſe; which have been anſwer'd over and over an hundred Times, and which, it is hard, your Grace would take no Notice of?

But



But if it be true, My Lord, that the Sacrament really contains the Body and Blood of Chriſt, and not *Figuratively*, or *Typically* only; Is it not a plain and natural Conſequence, that his Body and Blood are there truly and ſubſtantially together with his Soul and Divinity? For to be really there, is ſurely to be truly and ſubſtantially there; and that his Body and Blood ſhou'd be really there without his Soul and Divinity, that are never more to be ſeparated, *Chriſtus jam non moritur, Mors illi ultra non dominabitur*; wou'd in effect be monſtrouſly abſurd. Again, My Lord, if his Body and Blood are really in the Sacrament, Is it not a Conſequence founded in Evidence, that either they are there, together with the Subſtance of the Bread and the Wine, or without it? If together with the Subſtance of the Bread and Wine; then follows the Doctrine of *Martin Luther*, *Conſubſtantiation*; But if the Body and Blood of Chriſt, be in the Sacrament without the Subſtance of the Bread and Wine, then follows the Doctrine of *Tranſubſtantiation*; So that all thoſe other Words, *truly, Subſtantially, Soul and Divinity, whole Subſtance of the Bread*, &c. Are only ſtronger Expreſſions of the real Preſence of Chriſt's Body and Blood in the Sacrament, and of *Tranſubſtantiation*; and were inſerted in the Decrees of the Council of *Trent*, to obviate the Evaſions of ſuch as wou'd maintain, that the Body and Blood of Chriſt, were in the Sacrament only *typically, figuratively, ſacramentally*.

All the Difficulty then lies in proving the real Preſence and *Tranſubſtantiation*, to have been the Doctrine of the Catholick Church in all Ages. For might not an *Arian* ask juſt ſuch ano-



another Queſtion of his Orthodox Contemporaries as your Grace in this Paragraph asks of us? *viz. Did the Apoſtles every where teach the Chriſtian Church, under Pain of Damnation, to believe, that the Son was Conſubſtantial with the Father; that there were three Perſons in the Trinity, really diſtinct from one another, and yet but one God; that there was but one divine Nature in the three Perſons, and that each of theſe, were from all Eternity, equal in Power, equal in all Perfections without Beginning or End?* What better Anſwer, cou'd any Orthodox Believer have then made to ſuch *Arian*, than to tell him, that it was the Doctrine of the Catholick Church in all the preceding Ages; that *Jeſus Chriſt* was the Son of God, that God was one; that the Apoſtles, and the Apoſtolical Biſhops in an uninterrupted Succeſſion taught them to baptize all Nations *in the Name of the Father, and of the Son, and of the Holy Ghoſt*; to believe in God the Father, to believe in *Jeſus Chriſt*, to believe in the Holy Ghoſt. That it naturally flows from this Doctrine, and is a plain Conſequence of the ſame, that the Son is *Conſubſtantial* with the Father, that the Father, Son and Holy Ghoſt are three Perſons really diſtinct from one another, that each being God, the Attributes of Eternal, Immenſe, Omnipotent, were alike to be given to all three; that, in fine, the Catholick Church taught him to believe all theſe plain Conſequences of the bleſſed Trinity; and decreed them among the principal or Chief Articles of the Chriſtian Faith.

In like Manner, My Lord, I may anſwer your Grace's Queſtion, and Reaſon, as the Orthodox Believer did, or might have done.

But

But in Order to give your Grace ſtill farther Satisfaction, I will in the firſt Place, endeavour to prove the real *Preſence* and *Tranſubſtantiation*, in Conſequence of it; From the Words of Chriſt recorded by the Evangeliſt, and by St. *Paul*. In the ſecond Place, from the antient Liturgies of the Primitive Church, and laſtly from the primitive Fathers.

To begin then with the Words of the Promiſe, which Chriſt made to the *Jews*, of giving them his Fleſh to eat, as Recorded in the ſixth Chapter of St. *John*, v.v. 48. 49. 50. 51. 52. *I am that Bread of Life. Your Fathers did eat* Manna *in the Wilderneſs, and are Dead. This is the Bread which cometh down from Heaven, that a Man may eat thereof, and not die. I am the living Bread, which came down from Heaven: If any Man eat of this Bread he ſhall live for ever: And the Bread that I will give is my Fleſh; which I will give for the Life of the World. The* Jews *therefore ſtrove among themſelves, ſaying: How can this Man give us his Fleſh to eat?* By this laſt Verſe (My Lord) your Grace may ſee that theſe Words of Chriſt: *This is my Body, this is my Blood*; Are not *ſo fairly to be accounted for* in a figurative Senſe, as when he ſaid: *I am the Vine, ye are the Branches*, John, 15. 5. *I am the Door*, John, 10. 7. *I am the good Shepherd*, v. 11. For when he ſaid: *I am the Vine*, &c. The *Jews* were no way ſurpriſed at his Words; his Meaning was obvious, and the Metaphors eaſy: But when he ſaid: *The Bread that I will give is my Fleſh*, They were aſtoniſh'd, they took Offence, *They ſtrove among themſelves*. They ask'd one another: *How can this Man give us his Fleſh to eat?*

They

They undoubtedly underſtood that he meant his real Fleſh, elſe there wou'd have been no Room for Debate. They were ſhock'd at the ſeeming Cruelty and Difficulty of the thing, and this Occaſion'd that Striſe among them, that we read of, when he ſaid, that the Bread he wou'd give was *his Fleſh*. Whereas there is not the leaſt Doubt made when he ſays: *I am the Vine. I am the Door.* The Relation between theſe Signs or Figures, and the things figured, or ſignified is eaſy and familiar, and the Meaning obvious; ſo that no Difficulty cou'd ariſe thereupon: But when he ſaid: *The Bread that I will give is my Fleſh.* There was no Room for underſtanding or accounting for his Words in a figurative Senſe; for beſides that he ſpoke of his laſt Teſtament (an Act wherein all Men of ſound Reaſon ſpeak as diſtinctly and clearly as they poſſibly can) the Figure wou'd have been violent, unnatural, and ſtrain'd, and ſuch as our Saviour had never made Uſe of before: For what Relation, or even improper Similitude is there between *a Bit of Bread*, and the entire Body of a Man?

The *Jews* therefore took it, as to the reality of the Thing, in the very Senſe in which our Saviour meant it: For had they miſtaken his Meaning in ſo important a Point; or turn'd his Words to another Senſe; ſure he wou'd, in Vindication of his own Veracity; and for their Inſtruction, for whoſe Redemption he came to ſuffer Death, have immediately ſet them right, eſpecially when the Matter he ſpoke of, was no leſs than his laſt Teſtament and Covenant with them, which was to hold good to the End of the World. Did not he know their Doubts, did not he know they were ſhock'd at the Extraordinarineſs

rineſs of the Thing? Did not he hear them *pro*, and *con* it among themſelves, ſome for, and ſome againſt it? *Litigabant ergo Judæi.* In a Word, did not he hear them expreſs their Diſlike of his Doctrine, not only in a loud and contentious Manner, but in a Manner injurious to his own Power and Veracity, ſaying: *How can this Man give us his Fleſh to eat?*

Why therefore did not he tell them, they miſtook his Meaning; that his Words were to be underſtood figuratively, and to be accounted for in the ſame Manner, as when he before told them, he was *the Vine, the Door*, &c.? Cou'd any thing have been more reaſonable, nay juſt and eaſy than to have done ſo? But on the Contrary, does not he inſiſt upon it in the very Senſe wherein they took it? And inſtead of explaining his Words, which neither the Myſterious Nature of the thing, nor the Weakneſs of human Underſtanding cou'd bear; does not he with ſome Warmth, nay with an Oath and Commination require the *eating of his Fleſh*, and the *drinking of his Blood*, under no leſs a Penalty than Loſs of eternal Life. *Except ye eat the Fleſh of the Son of Man, and Drink his Blood, ye have no Life in you?* How then can we Account for our Saviour's Words otherwiſe than by ſaying and believing, that the Bread he gave is truly and really his *Fleſh?*

And to ſpeak ingenuouſly, My Lord, was it not happily providential that the *Jews* ſhou'd at the very firſt Promiſe of this divine Inſtitution oppoſe it to our Saviour's own Face, and ſay as much againſt it as *Berengarius* or any other of his Followers in the latter Ages have ſaid: *How can this Man give us his Fleſh to eat?*

Are

Are not all the Modern Objections and Difficulties of our Adverſaries couch'd in this one Queſtion of the *Jews* : *How can this Man give us his Fleſh to eat?* Have they any Force but what centers in the ſeeming Difficulty of the thing? It is beyond our Comprehenſion, how therefore can it be? Is not this the conſtant Language of our Adverſaries? And ſuppoſe our Saviour were now on Earth, what more cou'd be objected to him than what the *Jews* did, or how cou'd he anſwer in ſtronger and plainer Terms than he did to the ſame *Jews*? The thing is Myſterious, our Underſtandings are limited, we cannot comprehend all the Works of his Almighty Power; Explication then as to the *How* wou'd be vain: He therefore ſpeaks as an omnipotent Maſter to a Weak Diſciple: The thing is beyond your reach, my Word is ſufficient, my Meaning is plain, and *Verily, Verily, I ſay unto you, except ye eat the Fleſh of the Son of Man, and drink his Blood, ye have no Life in you.*

Here are all your Grace's Difficulties, and Reaſonings anſwer'd, and ſilenced in one Sentence, by him who is able to Work what exceeds the reach of our Underſtanding; and whoſe infallible Word is a better Security to us, than all the Demonſtrations of Senſe, or Reaſon.

Was it not then providential that the *Jews* ſhou'd have murmur'd, and made Difficulties, at the firſt Mention of the Inſtitution of this divine Myſtery? Truths that have been received without Contradiction, and handed down to us without Doubt or Difficulty may be, indeed, queſtionable and ſuppos'd to have been too eaſily admitted by the Supineſs and Credulity of our Anceſtors

ceſtors; but this Doctrine cannot be liable to a-
ny ſuch Suſpicion. It was oppos'd, and contra-
dicted to our Saviour's own Face, and he whoſe
Power was affronted, and Veracity queſtion'd.
And who was graciouſly pleaſed to come down
from Heaven for our Redemption and Inſtruc-
on, and to leave us a perpetual Teſtament in
his Blood; and of whom it wou'd be horrid Blaſ-
phemy to ſay, that he came to puzzle or lead us
into Error; He I ſay, alone who cou'd, and
ought to have explain'd his own Words, had
we been capable of Underſtanding them (as we
undoubtedly ſhou'd, had they been ſpoken figu-
ratively) ſilences the Objection of the *Jews*,
and inſiſts upon the Truth of the Bread's being
his Fleſh, in Words that ought to ſtrike Ter-
ror into the Minds of thoſe, who venture to
doubt or deny it; give me Leave, My Lord to
repeat them to you once more *Verily, Verily, I
ſay unto you, Except ye eat the Fleſh of the Son
of Man, and drink his Blood, ye have no Life
in you.* When our Saviour ſpeaks in this poſi-
tive Manner, what Room is there left for En-
quiry? What will it avail us to have Recourſe
to the Teſtimony of our Senſes? The Almigh-
ty Lord of Hoſts bears Teſtimony againſt them:
His Evidence is of a Higher Nature, if it be not
ſo clear to our Reaſon, it is of infinitely greater
certainty to our Faith. And though this ſhou'd
ſeem *a hard ſaying*, as it did to the *Jews*, Is it
not much better to ſay with *Simon Peter*, at the
Head of the twelve Apoſtles, *Lord to whom
ſhall we go, thou haſt the Words of Eternal Life*;
Than depart from him, as ſome of his falſe Diſ-
ciples did, *and walk'd no more with him*; be-
cauſe his Doctrine was, forſooth, beyond the
Teſtimo-

Teſtimony of their Senſes, or the Reach of their weak Reaſon?

Nor will your Lordſhip, I hope, think it of any Weight to ſay, that Chriſt did afterwards, Verſe the 63. explain himſelf in a contrary Senſe, when he ſaid: *It is the Spirit that quickeneth, the Fleſh profiteth nothing. The Words that I ſpeak unto you, they are Spirit, and they are Life:* For this was an Anſwer to thoſe incredulous Diſciples who murmur'd and ſaid: *This is a hard ſaying.* They took his Words in a groſs and Carnal Senſe, and thought his Fleſh was to be eaten in *a ſenſible Manner*, that is, as Fleſh from the Shambles, or as they had the Day before eaten the Loaves and the Fiſhes, that he had miraculouſly multiplied for their Nouriſhment. And it was therefore to diſabuſe theſe Faithleſs Diſciples, and to let them know, that his Body was not to be kill'd, mangled or conſumed by them, that he *verſe* 62. Spoke to them of his Aſcenſion into Heaven, in an impaſſible, and glorified Manner ſuch as he was to be eaten in.

For though the Body and Blood of Chriſt are *really* and *truly* in the Sacrament, Yet they are not only *really* and *truly* eaten and drank, but likewiſe *Spiritually*. For to be eaten in the Groſs Manner thoſe Diſciples underſtood it, his Body muſt be dead, diviſible, corruptible and changeable into another Subſtance; All which is repugnant to his State of Immortality and Impaſſibility. So that though his Body be as to it's *being* really and truly in the Sacrament, and really and truly eaten by the Faithful: Yet it is, as to the *Manner* of it, not only *Spiritual y* in the Sacrament, but Spiritually eaten. Nor is there

any Contradiction in this, becauſe the *Manner* of his Body's being in the Hoſt, is not according to the uſual Laws of Body's, but rather according to the *Idea* we have of the Being of Spirits: As *God* is in all Places, and as the *Soul* is preſent to the Body.

Nor if it were otherwiſe cou'd *it profit* us to Salvation to eat his Fleſh in the groſs Manner they underſtood it: For as the Body of Chriſt hath all it's Salutiferous Qualities from his Spirit and Divinity, ſo it cannot profit or nouriſh our Souls unleſs it be received Spiritually that is, with a pure Heart and other Diſpoſitions ſuitable to ſo heavenly a Food, for the unworthy Communicant, though he eats the true Fleſh of Chriſt, eats Judgment and Death to himſelf for want of that *Spirit* that *quickneth*; that is for want of thoſe Spiritual Diſpoſitions that makes it Life to the Worthy and well prepared Communicant. And I think it is plain, My Lord, that it is in this Senſe that our Saviour's Words are *Spirit and Life*. And thus it was that St. *Auguſtin* Underſtood them. *Tract.* 27. *in Joan.* "Quid "eſt ergo: *Non prodeſt quicquam Caro?* Non "prodeſt quicquam: Sed quomodo illi intellexe- "runt, quomodo in Cadavere dilaniatur, aut in "Macello venditur: Non quomodo Spiritu Ve- "getatur.——Nam ſi Caro nihil prodeſſet Ver- "bum Caro non fieret, ut inhabitaret in Nobis. *What Means: The Fleſh profits nothing*: ſays St. *Auguſtin*. *It profits nothing*, viz. *As they underſtood it; as it is torn in Pieces in a Dead Body, or Sold in the Shambles; but it profits as animated by the Spirit.*——*For if the Fleſh profited nothing, the Word wou'd not have been made Fleſh, that he might dwell in us.*

And



And if theſe Words of our Saviour were to be underſtood to be an Explanation of the foregoing Words: *The Bread that I will give*, &c. So as to prove that he ſpoke Figuratively. Pray, My Lord, how can we believe the Diſciples wou'd have taken ſuch Offence as to *go back*, and never *walk more with him*, on Account of a Doctrine ſo eaſily underſtood; or where was the Need of *Simon Peter's* Solemn Profeſſion of Faith, in his having the *Words of eternal Life. And his being Chriſt the Son of God*; in order to build his Faith upon, that the Bread he was to give, was no more than a meer Type, Figure, or Symbol of his Fleſh? And does not this whole Behaviour of Chriſt, as well as of his Diſciples, ſhew evidently, that theſe Words. *The Bread that I will give is my Fleſh*, are not as fairly to be accounted for in a Figurative Senſe, as when he ſaid: *I am the Vine, I am the Door*; and that notwithſtanding this pretended Explanation, the *Capharnaites*, as well as ſome of his own Diſciples ſtill continued to believe he intended to give them his real Fleſh; and thereupon went back from him; and that *Simon Peter* with the reſt of the twelve, except perhaps *Judas*, did really and firmly believe they were to receive his real Fleſh and drink his Blood, notwithſtanding the ſeeming Difficulties, and Reluctance of their Senſes; And that for this very good Reaſon, given by themſelves becauſe they belived he was Chriſt *the Son of God*, and had the *Words of eternal Life*. And that there was no other Maſter *to go to*; neither Senſes nor Reaſonings, on which they cou'd depend ſo ſafely as on his Word, which was *Eternal Life*.

It is from hence, I think, manifeſt, that our Saviour did promiſe to give his real **Fleſh**. Let us now ſee how he perform'd his **Promiſe**.

The three Evangeliſts, *Matthew* **Cap.** 26. 26. *Mark* Cap. 14. 22. and *Luke* **Cap.** 22. 19. give us this Account of it. St. *Matthew*: *And as they were eating, Jeſus took* **Bread** *and bleſſed it, and brake it, and gave it to the Diſciples, and ſaid, take, eat, This is my* **Body**. *And he took the Cup, and gave Thanks, and gave it to them, ſaying, drink ye all of it: For this is my* **Blood** *of the new Teſtament which is ſhed for many for the Remiſſion of Sins.*

I ſhall not trouble your Grace with the Words of the other two Evangeliſts, which you know very well to be the ſame in Subſtance as this, only that St. *Luke* adds to theſe Words: *This is my* **Body**, theſe other Words: *Which is given for you.* But I beg leave to Remark, that none of the *Evangeliſts* ſay: *Here is my* **Body**, but *This is my* **Body**. Had Chriſt ſaid: *Here is my* **Body**. There would be Room left, to believe the Body of Chriſt was there together with the Bread; But ſince he ſaid: *This is my* **Body**, to verify the Truth of this Propoſition, the Bread muſt needs be changed into the Body of Chriſt; and the Apoſtles did believe it to be ſo: For ſince they did believe, and were perſuaded; that Jeſus Chriſt was true God, and true Man, that it was the Words of God, that created Heaven and Earth, that made all things of nothing; that by pronouncing theſe Words (*This is my* **Body**) he cou'd change that which was in his Hands, into his Body, as well as he did, by ſaying (*Fiat Lux, fiat Cœlum & Terra*) create Heaven and Earth, or change them from Nothing to ſomething; that therefore when he pronounced theſe

Words



Words (*This is my Body*) ſince there appear'd no Change in the Species or Accidents, to their Sight, or Touch, or Taſte or Smell, as there ought not indeed, becauſe the Inſtitution was as well for a Sacrament, as for a Sacrifice; they concluded, the Change muſt neceſſarily be in the Subſtance of the *Bread*; and conſequently that he gave them to eat not *a Typical*, or *a Figurative*, but his own true and real Body, Cloathed with the Species or Appearances of Bread and Wine: Elſe wherein wou'd it be better than *Manna*, which was his Typical or Figurative Body in the Old Law? And of which Jeſus Chriſt ſpeaking, ſays, he would give better Bread: *Your Fathers did eat* Manna *in the Wilderneſs, and are Dead. This is the Bread which cometh down from Heaven, that a Man may eat thereof and not Die.* John 6. 49, 50. The *Manna* did not give Life, the Bread which Chriſt gave, did give Life, it was then much better. The *Manna* was the Figure of the Bread which Chriſt gave; the Bread then, which Chriſt gave muſt be the reality, the Completion of that Figure. Now this it could not be, but muſt remain ſtill a Figure, if not changed into his Body, which Chriſt himſelf was Careful to declare, both at the Time he promiſed to give it, ſaying: *The Bread that I will give is my Fleſh*, and at the Inſtitution: *He took Bread, and bleſſed it, and brake it ſaying: This is my Body.*

To this we may add the Doctrine of St. *Paul* in his firſt Epiſtle to the *Corinthians*, Cap. 11. This great Apoſtle hearing of the Abuſes crept in among theſe People in the Receiving of the bleſſed Sacrament. Recites in this Place, firſt, the Inſtitution of it, as the *Evangeliſts* do; and then

then lays before them the Danger of receiving it unworthily. *Let a Man* (ſays he) *examin himſelf, and ſo let him eat of that Bread, and drink of that Cup. For he that eateth and drinketh unworthily, eateth and drinketh Damnation to himſelf, not diſcerning the Lord's Body.*

St. *Paul* did believe then, that it was the Lord's real, not Figurative Body; and would have the *Corinthians* to believe it was ſo too, why elſe ſhould he threaten them with Damnation for taking it unworthily?

But to put this Matter ſtill in a clearer Light, if poſſible, give me Leave, My Lord, to obſerve with the Scriptures and the antient Fathers of the Church, that Chriſt was a Prieſt after the Order of *Melchiſedec*. "Juravit Dominus (*ſays* " *the Prophet* David) & non penitebit eum, tu " es Sacerdos in æternum ſecundum Ordinem " *Melchiſedec.*" *The Lord hath Sworn, and will not repent, thou art a Prieſt for ever after the Order of* Melchiſedec. This Prophecy St. *Paul* repeats ſeveral Times in his Epiſtle to the *Hebrews. Whither the Forerunner* (ſays he) *is for us entred, even Jeſus made an High-Prieſt for ever after the Order of* Melchiſedec. Heb. *Cap.* 6. *v.* 20. *If therefore Perfection were by the* Levitical *Prieſthood* (*for under it the People received the Law*) *what further Need was there that another Prieſt ſhou'd riſe after the Order of* Melchiſedec, *and not be called after the Order of* Aaron? *For the Prieſthood being changed, there is made of Neceſſity a Change of the Law. Cap.* 7. 11. 12. That this *Melchiſedec* who (as we read in *Geneſis* Cap. 14.) was King of *Salem*, and Prieſt of the moſt high God, went forth to meet *Abraham*, upon his Return from the

the ſlaughter of the Kings there recorded, and offer'd a Sacrifice of Bread and Wine to God, bleſſed *Abraham*, and received Tithes from him. That it is an avowed Principle among Chriſtians, and frequently repeated in the Scriptures, that Chriſt came to fulfil the Law, to bring it to Perfection, and to Perform in Truth and reality all the Types and Figures which had any Relation to him in the Books of *Moſes*.

Now what could more nearly concern, or have ſtricter Relation to Him, than that very Man and his Sacrifice, after whoſe Order, he was made a Prieſt, and was the plaineſt and moſt manifeſt Type of his Prieſthood and Sacrifice? Did it not then become him to perfect the Sacrifice of *Melchiſedec*, that is, of the Bread and the Wine, and to make them the Truth and Reality of what they were Types, namely of his own *Body* and *Blood*? And had not he then Reaſon to promiſe the *Jews*, that the Bread he wou'd give *was his Fleſh*, and to ſay to his Apoſtles, when he performed this Promiſe at the laſt Supper: *This is my Body which is given for you. This is my Blood which is ſhed for you*, changing the Bread and the Wine that were in his Hands, by his Omnipotent Power, into his Body and Blood, and offering them to his Heavenly Father, in order to compleat and fulfil in Truth and reality, the Sacrifice of him, of whoſe Order he was made a Prieſt for ever? This gave Occaſion to St. *Cyprian* to ſay: *Quis magis Sacerdos Dei ſummi quam Dominus noſter Jeſus Chriſtus? Qui Sacrificium Deo Patri obtulit, & obtulit hoc idem quod* Melchiſedec *obtulerat, id eſt Panem & Vinum, ſuum ſcilicet Corpus & Sanguinem.*

That this was the Doctrine and Belief of the primitive Church, I ſhall in the Second Place endeavour to make out from the *Liturgies* of the Eaſtern Churches above mentioned; and will make Uſe of them, as they are Done into Engliſh by Dr. *Brett*, as I did before, concerning the *Sacrifice* of the *Maſs*.

In the *Liturgy* of St. *James*, when the Prieſt has pronounced the Words of Conſecration over the Bread and the Wine, *viz.* *This is my Body, which is broken, and given for you, for the Remiſſion of Sins. This is my Blood of the new Teſtament, which is ſhed and given for you, and for many for the Remiſſion of Sins.* After ſome Prayers he thus addreſſeth himſelf to Almighty God: *Send down, O Lord, this thy moſt holy Spirit upon us, and upon theſe holy Gifts here ſet before thee; that by his holy, good, and glorious Preſence, he may Sanctifie, and make this Bread the Holy Body of thy Chriſt: And this Cup the precious Blood of thy Chriſt.*

And

* *N. B.* If theſe Words: *Make this Bread the Holy Body of thy Chriſt, and this Cup the precious Blood of thy Chriſt*, be taken to the Letter they ſeem to infer, that the *Greeks* did not believe the *Tranſubſtantiation* to be made till they were pronounced by the Prieſt. To which I anſwer, 1ſt. That when this very thing was Objected to the *Greeks* in the Council of *Florence*, They unanimouſly anſwer'd by the Mouth of *Iſidorus* Metropolitan of *Syria*, and Legate of the Patriarch of *Antioch*, one of the ſeven deputed by the *Greek* Prelates to Diſpute with the *Latins*; that all the *Greeks* did believe the Conſecration to be made and the Change effected by the Words of Chriſt. *This is my Body: This is my Blood*, and that they differed only from the *Latin* Church, in the manner of Explaining themſelves; but that having found the ſaid Prayer in the *Miſſals* of St. *Ba-*

ſil



And again a little before the Diſtribution of the Sacrament, he ſays: *Behold the Lamb of God, the Son of the Father that takes away Sins, and was Sanctified for the Life and Salvation of the World.* And a little after, he adds: *Taſte and ſee how gracious the Lord is, who is broken and not divided, is given to the Faithful and not conſumed; for the Remiſſion of Sins, and for everlaſting Life, now and ever to eternal Ages.*

In the *Liturgy* of St. *Mark* when in like Manner, the Prieſt has pronounced the Words of Conſecration, *viz.* "For this is my Body, "which is broken and given for the Remiſſion "of Sins. For this is my Blood of the new "Teſtament, which is ſhed and given for you, "and

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ſil and *St. Chryſoſtom*, which they uſe and which were extant without any Alteration long before the Time of the Schiſm, they did not think fit to make any Change in them. It may not be amiſs to ſubjoin *Iſidorus* his own Words, as they were taken by the Interpreter in the ſaid Council: "Hoc Miſſale quo utimur (*ſays he*) eſt traditum "a *Baſilio*, & Beato *Chryſoſtomo*: utebamur autem eo an- "te tempus Schiſmatis, nec aliqua facta eſt Mutatio: ta- "men Occidentalis Eccleſia nunquam de hoc Verbum fecit, "videlicet cum fuerimus concordes, & ad eundem finem "tendentes: Secundum rem dicimus idem, & credimus id "quod conficit Myſterium eſſe Sermonem Domini, & domi- "nicam Vocem eſſe effectricem divinorum Munerum, & illa "Vox ſemper explicatur a Sacerdote, & ſuſcipit Sacerdos "quod vox replicata aptetur, & ſit eadem Vox cum Voce "Domini; & ut ita aptetur, invocatur Spiritus Sanctus, "& ſupplicat Sacerdos, ut per Virtutem Spiritus Sancti "concedatur Gratia ut Vox repetita efficiatur ita effectiva, "ut Verbum Dei fuit; & ita credimus Conſummativam "fieri per illam Orationem Sacerdotis. Dominicæ Voces "habent Operationem ut Semina, quia ſine Semine non "poteſt effici fructus; ita in hac dominica Voce: tamen "ubi cadit Semen, eget alijs Inſtrumentis, ut Sacerdotis, Al-

"taris,

" and for many, for the **Remiſſion of Sins**: He
" *adds, after a long Prayer, theſe Words*: Send
" down thine holy Spirit upon us, and upon
" theſe Loaves, and theſe **Cups**, that the
" Almighty God may Sanctify, and thorough-
" ly conſecrate them, making the Bread the
" Body, and the Cup the Blood of the new
" Teſtament of our Lord himſelf, our God and
" Supreme King Jeſus Chriſt. *And in another*
" *Prayer, he adds*: " We bow down our ſelves
" both Soul and Body, before thee, teſtifying
" thereby our Subjection to thee: And beſeech
" thee to defend us from all the ſecret Attacks
" of Sin, and to make us Glad, with the divine
" Influence of thine holy Spirit; ſo that being
" filled with the Knowledge of thee, we may
" wor-

" taris, Orationum, Unde credimus per hoc vobiſcum eſſe
" concordes." *This Miſſal which we make Uſe of (ſays he) was deliver'd to us from* Baſil, *and the bleſſed* Chryſoſtome: *And we made Uſe of it before the Time of the Schiſm: Nor is there any Change made in it; yet the Weſtern Church never made any Exception on this Head, in as much as we were of one Accord, and tending to the ſame End. We in reality ſay the ſame thing, and believe, that that which makes the Myſtery is the Word of the Lord, and that the Word of our Lord produces the divine Gifts, and that Word is always expreſs'd by the Prieſt, and the Prieſt undertakes that the Word repeated ſhou'd be adapted, and be the ſame Word with the Word of our Lord; and that it may be ſo adapted the Holy Ghoſt is invoked, and the Prieſt prays that by Virtue of the Holy Ghoſt, Grace may be granted, that the repeated Word may be made as effective, as the Word of God was; and ſo we believe it becomes accompliſhing by that Prayer of the Prieſt. The Words of our Lord are operative as Seeds are, becauſe Fruit cannot be produced without Seed, ſo it is in this Word of our Lord: Yet where this Seed falls, it wants other Inſtruments, As of the Prieſt, of the Altar, and of Prayers. Whence we believe, we are by this of one Accord with you.*

ad.

" worthily partake of the good things lying be-
" fore us, the ſpotleſs Body, and precious Blood
" of thine only begotten Son our Lord, our
" God, and our Saviour Jeſus Chriſt.

In the *Liturgy* of St. *John Chryſoſtom*, when the Prieſt has pronounced the Words of Conſecration, as in the two former *Liturgies*, after a ſhort Prayer to God he ſaith theſe Words: " We
" offer to thee this reaſonable and unbloody
" Worſhip and beg, pray, beſeech thee to ſend
" down thine holy Spirit upon us, and upon theſe
" Gifts lying before thee——make this Bread
" the precious Body of thy Chriſt —— and what
" is in this Cup the precious Blood of thy
" Chriſt, changing them by thy holy Spirit."

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2d. It is very probable, theſe Words: *Make this Bread*, &c. were in the beginning (while the Traditionary Form was uſed, and for ſome time after) pronounced at the Altar, before the Words of Conſecration, *Hoc eſt Corpus meum*, *This is my Body*, &c. And that by the Careleſneſs of the Copiſts in the primitive Times, it was tranſpoſed and Inſerted after the Words of Conſecration; as *Beſſarion* Biſhop of *Nicea*, one of the ſeven *Greek* Diſputants, ſeems to inſinuate, in his Treatiſe *de Verbis Conſecrationis*, where he ſays, that ſome of the Oriental Writers affirm the ſame. Beſides, it is no ſmall Argument of the Truth of this Tranſpoſition, that in the *Roman Miſſal* or *Liturgy* there is ſuch another Prayer before the Words of Conſecration in theſe Words. " Quam Oblationem tu Deus in omnibus
" quæſumus, Benedictam, adſcriptam, ratam, rationabi-
" lem; acceptabilemque facere digneris, ut nobis Corpus,
" & Sanguis fiat dilectiſſimi Filij tui Domini Noſtri Jeſu
" Chriſti, qui pridie quam pateretur, &c." *Which Oblation do thou, O God, we beſeech thee, vouchſafe to render in all Reſpects, bleſſed, approved effectual, reaſonable, and acceptable, that it may be made unto us the Body and Blood of thy moſt beloved Son our* Lord *Jeſus Chriſt, who the Day before he Suffer'd*, &c. But be this as it will, it is Evident to

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In the *Liturgy* of St. *Baſil* uſed in the Patriarchate of *Conſtantinople*, when the Prieſt has pronounced the Words of Conſecration as in the former *Liturgies*, he puts up this Prayer to God: "O Lord who did ſend thy holy Spirit, to thy "Apoſtles at the third Hour, take him not from "us O Merciful God. And make in me a clean "Heart O God, and renew a right Spirit with-"in me——make this Bread the precious Bo-"dy of our Lord, of our God, and Saviour Je-"ſus Chriſt.——And this Cup the precious "Blood of our Lord our God, and Saviour Je-"ſus Chriſt.——Which was ſhed for the Life "of the World.——Changing them by thy "holy Spirit.

And again a little after in the ſame *Liturgy* we read theſe Words: "Let all Fleſh be ſi-"lent and ſtand with Fear and Trembling, lay-"ing aſide all earthly Thoughts: For the King "of Kings, and Lord of Lords, comes forth "to be Sacrificed, and given for Food to the "Faithful, preceded by Choirs of Arch-An-"gels, Principalities and Powers, the many Ey'd "Cherubim, and ſix winged Seraphim, who co-"vering their Eyes, ſing aloud *Alleluiah.*" In

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the Learned, that the *Greeks* and all the Orientals do now believe and have in all Ages believed, that the Bread and the Wine in the *Maſs*, are Changed into the Body and Blood of Chriſt, by virtue of the Words of Chriſt, *viz. This is my Body, This is my Blood.* This manifeſtly appears by the *Ethiopian Liturgy* (of which we ſhall treat hereafter) where we read immediately after the Words of Conſecration, and before the ſaid Prayer, *make this Bread*, &c. is pronounced, that the People, when they hear the Prieſt pronounces the Words of Conſecration, *This is my Body*, &c. Say with a loud voice, *Amen, Amen, Amen. We believe and are Certain; we praiſe thee, O Lord our God; this is truly thy Body, and ſo we believe.*

In the ſame *Liturgy* as it is uſed throughout the Patriarchate of *Alexandria*; the Prieſt after pronouncing the Words of Conſecration, as in the foregoing *Liturgies* maketh this Prayer: "O Merciful and good Lord, we thy "Sinful and unworthy Servants, Pray, beſeech, "and bow down ourſelves to thee, that of thy "gracious Goodneſs, thou wilt ſend down thine "holy Spirit upon us thy Servants, and upon "theſe Gifts lying before thee, to bleſs them, "and make them the Holy of Holies. —— That "he may make this Bread the holy Body of our "Lord our God and Saviour Jeſus Chriſt, for "the Remiſſion of Sins, and Life everlaſting, to "all thoſe who partake of it. —— And this "Cup the precious Blood of our Lord, our "God, and Saviour Jeſus Chriſt, for the Re-"miſſion of Sins, *&c. And again when he diſ-"tributes the Sacrament, he ſaith theſe Words:* "The holy Body and precious Blood of Jeſus "Chriſt the Son of God, *Amen. The People "ſay,* Amen. The holy precious Body and "the Blood of Jeſus Chriſt the Son of God, "*Amen. People,* Amen. This is in Truth, "the Body and Blood of EMANUEL, our "God, *Amen.*"

In the *Liturgy* of the Church of *Ethiopia* (I obſerv'd before that thoſe, who uſe this *Liturgy* have revolted from the Church 1250. Years ago) when the Prieſt hath pronounced the Words of Conſecration, after this Manner: *Take eat ye all of this: This Bread is my Body which is broken for you, for the Remiſſion of Sins,* Amen. *People,* Amen, Amen, Amen. *We believe and are certain; we praiſe thee, O Lord our Lord; this is truly thy Body, and ſo we believe.*

Prieſt.

Prieſt. Likewiſe alſo he bleſs'd and ſanctifi'd the Cup of Thankſgiving and ſaid to them: *Take drink ye all of this: This is the Cup of my Blood which ſhall be ſhed for you, for the Redemption of many.* Amen.

People, *Amen. This is truly thy Blood and we believe it.*

Again, when the Prieſt is to receive the Sacrament, he ſaith theſe Words: *This is in Truth, the Body and Blood of* Emanuel, *Amen. I believe, I believe, I believe, from this Time forth, now and for evermore,* Amen. *This is the Body and Blood of our Lord and Saviour Jeſus Chriſt, which he received of the Lady of us all, the holy and pure Virgin* Mary, *and made it one with his Divinity† without any Commixtion or Confuſion, any Diviſion or Alteration of the Divinity.*

† This was Eutyches his Hereſy.

In the *Liturgy* of *Neſtorius*, (tho' he and his Sectators have revolted from the Church more than 1250. Years ſince) we read, that when the Prieſt has pronounced the Words of Conſecration, as we find in all the other *Liturgies*, after a good many long Prayers, he putteth up this Prayer to Almighty God: "We therefore, O "Lord, thy vile, frail, and ſinful Servants, who "are alienated from thee, but through thy "great Goodneſs made worthy to ſtand and "Adminiſter before thee, this tremendous, glo- "rious, and excellent Miniſtry, likewiſe implore "thine adorable God-head, the Renewer of all "Creatures, that the Grace of thine holy Spirit, "O Lord, may come down, dwell, and reſt up- "on this Sacrifice, which we offer unto thee, "that it may ſanctifie, and make it, *viz.* This "Bread, and this Cup, the Body and Blood of

"our



" our Lord Jeſus Chriſt, changing and ſancti-
" fying them by thine holy Spirit.

In the *Liturgy* of *Severus*, who with his Sectators have been out of the Church more than 1200. Years, we find that when the Prieſt hath pronounced the uſual Words of Conſecration, and the Oblation of the *Sacrifice*, he putteth up this Prayer, which the *Rubrick* Calls the Invocation of the Holy Ghoſt: " Have Mercy on me,
" O God, Father Almighty,——— and ſend
" down from thine holy Habitation, the *Para-*
" *clete*, thy Spirit, the Lord and Giver of
" Life.———Send him down upon us, and up-
" on theſe Offerings, and ſanctifie them: That
" this Bread may be made the Life-giving,
" heavenly, ſaving Body, both of our Souls and
" Bodies, even the Body of our Lord our God,
" and Saviour Jeſus Chriſt, for the Remiſſion
" of Sins, and everlaſting Life, to all thoſe
" who partake of it; and the Mixture in this
" Cup, the Blood of the new Teſtament, the
" Life-giving, ſaving Blood, even the Blood of
" our Lord, our God, and King of all Jeſus
" Chriſt, for the Remiſſion of Sins, and ever-
" laſting Life, to all thoſe who partake of it."

Theſe *Liturgies*, My Lord, are unexceptionable Witneſſes of the Faith and Practice of the Church of Chriſt from the Beginning of Chriſtianity concerning the *Sacrament* and *Sacrifice* of the Body and Blood of our Lord Jeſus Chriſt. They tell us, that in this *Sacrifice* (to Summ up the Evidence) The *Body* and *precious Blood of Chriſt* are contained *; that Chriſt is *broken, but not divided, is given to the Faithful, but not conſumed*; that the Prieſt prays the Bread and Wine may be thoroughly conſecrated, and made

* Saint *James* his *Liturgy*

the

the Body and Blood of Chriſt himſelf, and that he and the Faithful may be worthy to partake of the Spotleſs *Body*, * and *precious Blood* of the only begotten Son of the *Father*: Prays alſo to God that the Gifts, *viz.* The Bread and Wine laid on the Altar, be made the *precious Body*, and *precious Blood of Chriſt changing* † *them by his holy Spirit*; that the ſame Words are expreſs'd in another *Liturgy*, ‖ with this Addition: *Let all Fleſh be ſilent, and ſtand with Fear and trembling, laying aſide all Earthly Thoughts; for the King of Kings, and Lord of Lords, comes forth to be Sacrificed, and given for Food to the Faithful; preceded by Choirs of Archangels, Principalities and Powers*, &c. That the People in Anſwer to the Words of the Prieſt, ſay with the Oath, *Amen. This is in Truth the Body and Blood of* Emanuel *our God*, Amen. That upon the Prieſt's pronouncing the Words of Conſecration over the Bread and Cup, the People anſwer *: *Amen, Amen, Amen. We believe and are certain, this is truly thy Body and ſo we believe, this is truly thy Blood, and we believe it——this is the Body and Blood of our Lord and Saviour Jeſus Chriſt which he received of the Lady of us all, the holy and pure Virgin* Mary. That the Prieſts pray † the Gifts may be ſanctified and changed; that they call the Sacrament, *the Life-giving, heavenly, ſaving Body, the Life-giving ſaving Blood* ‖ *of our Lord Jeſus Chriſt.*

* Saint *Mark's.*

† St. *Chryſoſtom's.*

‖ St. *Baſil's*

* *Liturgy of the Church of Ethiopia.*

† *Neſtorius his Liturgy.*

‖ *Severus his Liturgy.*

Theſe are, I think, My Lord, evident Teſtimonies for the Doctrine of the *real Preſence* and *Tranſubſtantiation* in the Sacrament, if the plaineſt Words are capable of making them ſo. Let us now, in the laſt Place, hear what the holy primitive



primitive Fathers in their Works, taught and held concerning the ſame:

As to the Paſſages, which I borrow from the *Greek* Fathers, I ſhall give them only in Engliſh, being neceſſitated thereto: becauſe I know, there is a great deal of Difficulty in getting in this Town ſo many good *Greek* Types as wou'd be wanting for the Purpoſe; and as great in fitting them to the *Latin* or *Engliſh* Types; but to make Amends, I will fairly quote the Books, and Places whence they are taken, that your Grace may Judge whether I have done them Juſtice or not. The Words of the *Latin* Father's I will give in their own Language.

To begin with the *Greek* Fathers, St. *Ignatius*, *Epiſt. ad Smyrnen.* writes thus againſt the Hereticks of his Time: *They abſtain from the Euchariſt and from the publick Prayers, becauſe they Confeſs not the Euchariſt to be the Fleſh of our Saviour Jeſus Chriſt, which ſuffer'd for our Sins, and which the Father of his Goodneſs raiſed again from the Dead.*

St. *Cyril* of *Jeruſalem. Myſtagog. Catechiſ.* 4. taking his Text from theſe Words of St. *Paul*: *For I received of the Lord that which I alſo have deliver'd unto you*, ſpeaks thus of the *Real Preſence*, and of *Tranſubſtantiation*: "This Doc-
" trine of the bleſſed *Paul*, may be ſufficient to
" ſatisfy you concerning the divine Myſteries,
" which you have received, that you have been
" made Partakers of the Body and Blood of
" Chriſt. For he now ſays, that our Lord Je-
" ſus Chriſt in the ſame Night in which he was
" betray'd, took Bread, and gave it to his Diſciples, ſaying, take, eat, THIS IS MY
" BODY. And taking the Chalice, and giving

" Thanks, ſaid: Take drink, **THIS IS MY** " BLOOD. Since Chriſt himſelf then did ſo " affirm and ſay of the Bread, *This is my Body*, " who ſhall, from thence forth preſume to make " any doubt of it? And ſince he affirms and " ſays, *This is my Blood*, who, I ſay, ſhall doubt " and ſay, it is not his Blood? He once changed " Water into Wine, (which has ſome likeneſs " to Blood) in *Cana* of *Galilee*, by his own " Power: And ſhall he not be thought worthy " of Belief, in changing Wine into his Blood? Be- " ing invited to a corporal Wedding he wrought " this ſtupendious Miracle, and ſhall we not " much rather Confeſs that he gave his own " Body and Blood to the Children of the Bride- " groom? Therefore with full Aſſurance let " us receive the Body and Blood of Chriſt. For " under the Type (or appearance) of Bread, the " Body is given unto thee, and under the Type " of Wine, the Blood; that receiving the Body " and Blood of Chriſt thou may'ſt be Co-part- " ner with him of his Body and Blood. So ſhall " we be *Chriſtophori*, Chriſt's-Carriers, when we " receive his Body and Blood into our Mem- " bers; and by this Means, as St. *Peter* ſaith, " *be made Partakers of the divine Nature*,—— " *do not conſider them then, as naked Bread and* " *naked Wine, for it is the Body and Blood of* " *Chriſt according to the Words of our Lord* " *himſelf*. For altho' your Senſes ſhould ſug- " geſt this to you, yet let Faith confirm you, " judge not of the Thing by the Taſte; but ra- " ther be moſt certainly aſſured by Faith, ſo as " to leave no Room for a Doubt, that the Bo- " dy and Blood are given to thee."

St.

St. *Gregory Nyſſen. Orat. Catechet. Cap.* 37. Confirms the Doctrine of St. *Cyril*, where reaſoning upon the Change of the Bread, which Chriſt ate, into his Fleſh, He ſaith: *I do therefore in like Manner rightly believe that Bread which is Sanctified by the Word of God is changed into the Body of God the Word.*

St. *Chryſoſtom*, upon the 26th. Chapter of St. *Matthew Homil.* 83. *Prope Fin.* Inculcates the ſame Doctrine. "Let us (*ſays he*) always "believe God, neither muſt we reſiſt him, altho' "what he ſays may ſeem abſurd to our Senſes and "Thoughts: Pray let his Words ſurpaſs our "Senſe and Reaſon, eſpecially in all the Things "which we do in the Myſteries, not only look-"ing upon the things which lie before us, but "alſo holding his Words. For we cannot be "deceived by his Words, but our Senſes are ea-"ſily deceived: Thoſe cannot be falſe, theſe "are often, and often deceived: Therefore ſince "he has ſaid, *This is my Body*: Let no Doubt "poſſeſs us, but let us believe it, and behold it "with the Eyes of our Underſtanding, ——— "He was not content to be made Man, to be "Scourged, but reduced us (as I may ſay) into "one Maſſe or Lump with himſelf, and this not "only by Faith, but, in very Deed maketh us "his own Body. What ought then to be cleaner "than him, who ſhall partake of this Sacrifice? "What Rays of the Sun ought not thoſe Hands "to Exceed in Brightneſs, which handle this "Crown, that Mouth which is fill'd with Spiritual "Fire, that Tongue which is bloody with this "admirable Blood? Call to mind with what "Honour thou art dignified, of what Table "thou partakeſt. For we are fed with that

" Thing, which, when the Angels behold, tremble
" neither can they without Fear ſee, by Reaſon
" of the Glory which cometh from thence; and
" we are reduced into one Maſſe with him,
" Chriſt's Body being one, and his Fleſh one.
" Who ſhall declare the Power of the Lord,
" who ſhall make known his Praiſes? What
" Shepherd ever fed his Sheep with his own
" Members? Many Mothers when they bring
" forth their Children give them to other Nur-
" ſes, which Chriſt would not do; but feeds us
" with his own proper Body, and joins and glues
" us to himſelf."

To theſe *Greek* Fathers, I ſhall only add a Paſſage taken out of St. *Cyril* of *Alexandria* in his Letter to *Neſtorius* concerning Excommunication. This Letter with the twelve *Anathematiſms* of the ſaid Father was read and approved in the Council of *Epheſus*, ſo that the Doctrine it contains, was the Doctrine of all the Orthodox Fathers of the Eaſtern Churches. Thus he, then, ſpeaketh of the *Sacrifice*, and of the *Real Preſence* in the *Euchariſt*: " This
" alſo (*ſays he*) I cannot but add, in this Place,
" namely, that when we preach the Death of the
" only begotten Son of God, that is of Jeſus
" Chriſt, and his Reſurrection from the Dead,
" and Confeſs his Aſcenſion into Heaven, we
" celebrate the unbloody Sacrifice in the Church,
" and do by this Means approach the Myſtical Be-
" nedictions, and are Sanctified; being made Par-
" takers of the Sacred Fleſh, and precious Blood
" of Chriſt the Saviour of us all. And we
" do not receive it as common Fleſh μὴ γένοιτο
" God forbid; nor as the Fleſh of a Man that is
" ſanctified, and joined to the Word by an Uni-
" ty



" ty of Dignity, or as having a divine Habitati-
" on; But (we receive it) as it is truly, the
" Life-giving and proper Fleſh of the Word."
Thus ſpeak the *Greek* Fathers; and the *Latin* Fathers hold the ſame Language.

Here I might produce ſeveral Paſſages from St. *Cyprian*, and from many other *Latin* Fathers, but to avoid being unneceſſarily tedious, I will Inſtance only in four of the moſt eminent for Piety and Learning, *viz.* St. *Hilary*, St. *Ambroſe*, St. *Jerom*, and St. *Auguſtin*. Nor indeed is there any Need (wou'd but Men conſult their Reaſon, and lay aſide their Prejudices) of citing any more; it being evident that what theſe great Men taught and practic'd, was the Doctrine of the whole Catholick Church. To begin with St. *Hilary*.

This Father, *Lib.* 8. *de Trinitate*, proving that Chriſt is one with the Father; ſaith: " Si
" veré igitur Carnem Corporis noſtri Chriſtus
" aſſumpſit, & verè Homo ille qui ex *Maria* na-
" tus fuit Chriſtus eſt; noſque veré ſub Myſterio
" Carnem Corporis ſui ſumimus, & per hoc u-
" num erimus, quia Pater in eo eſt, & ille in no-
" bis: Quomodo Voluntatis Unitas Aſſeritur, * cum Naturalis per Sacramentum Proprietas
" perfectæ Sacramentum ſit Unitatis? Non eſt
" humano aut Sæculi Senſu in Dei Rebus lo-
" quendum. Quæ Scripta ſunt legamus, & quæ
" legerimus, intelligamus, & tunc perfectæ Fidei
" Officio fungemur. De naturali enim in Nobis
" Chriſti Veritate quæ dicimus, niſi ab eo diſcimus.
" Stultè atque impiè dicimus. Ipſe enim ait:
" CARO MEA VERE EST ESCA, ET
" SANGUIS MEUS VERE EST POTUS.
" De Veritate Carnis & Sanguinis non relictus
" eſt

* The *Arians* believed there was an Unity in Will only, in the three Perſons.

" eſt ambigendi Locus: Nunc enim & ipſius " Domini Profeſſione, & Fide noſtra verè Caro " eſt & verè Sanguis eſt. Et hæc accepta atque " hauſta id efficiunt, ut & nos in Chriſto, & " Chriſtus in Nobis ſit." *Therefore if Chriſt did truly take to himſelf, the Fleſh of our Body, and that this Man, who was born of* Mary *is truly Chriſt, and that we truly take under a Myſtery or Vail the Fleſh of his Body, and by this will be one, becauſe the Father is in him, and he in us: How is the Unity of Will aſſerted, Since the natural Propriety by the Sacrament is a Sacrament of perfect Unity? We muſt not ſpeak with human or Worldly Senſe in the Things of God. Let us read the Things that are written, and let us underſtand what we read, and then we ſhall diſcharge the Office of perfect Faith. For what we ſay of the natural Truth of Chriſt in us, except we learn it from himſelf, we fooliſhly, and impiouſly ſay. For he ſaith:* MY FLESH IS TRULY FOOD, AND MY BLOOD IS TRULY DRINK: *There is no Room left to doubt of the Truth of his Fleſh and Blood: For now both by the Declaration of our Lord himſelf, and by our Faith, it is truly Fleſh, and truly Blood. And when we eat and drink them, they cauſe that both we are in Chriſt, and Chriſt is in us.*

St. *Ambroſe, Lib. de his qui Myſterijs initiantur Cap.* 9. To inſtruct his People in the Doctrine of the *Real Preſence*, and of *Tranſubſtantiation*, Inſtances in ſeveral Miracles, wrought by *Moſes* and other *Prophets*, or rather by Almighty God at the Requeſt of *Moſes* and the *Prophets*; as of *Aaron's Rod* changed into a Serpent, of the Serpent again changed into the ſame *Rod*: Of the Waters of the River

Nile

Nile changed into Blood: Of the Waters of the *Red-Sea* divided, congeal'd, and ſtanding as Walls, and affording the *Iſraelites* a Paſſage dry Shod: Of *Moſes* ſtriking the *Rock*, whence Water flow'd: Of the *Iron* of the *Ax* ſwiming on the Water, in the Days of the Prophet *Eliſeus*. Whence St. *Ambroſe* reaſons after this Manner: "Quod ſi tantum valuit humana Bene-
" dictio ut Naturam converteret; quid dicimus
" de ipſa Conſecratione divina, ubi Verba ipſa
" Domini ſalvatoris operantur? Nam Sacramen-
" tum iſtud quod accipitis Chriſti Sermone Con-
" ficitur. Quod ſi tantum valuit Sermo *Eliæ*,
" ut Ignem de Cœlo deponeret, non valebit
" Chriſti Sermo ut ſpecies mutet Elementorum?
" De totius Mundi Operibus legiſti: *Quia ipſe*
" *dixit, & facta ſunt, ipſe mandavit & creata*
" *ſunt.* Sermo ergo Chriſti qui potuit ex nihilo
" facere quod non erat, non poteſt ea quæ ſunt
" in id mutare quod non erant? Non enim mi-
" nàs eſt novas Rebus dare quam mutare Natu-
" ras." *Now if human Bleſſing was ſo powerful as to change Nature; What ſhall we ſay of the divine Conſecration, where the very Words of our Lord and Saviour operate? For that Sacrament which you receive is made by the Word of Chriſt. And if the Word of* Elias *was ſo powerful as to bring down Fire from Heaven: Will not the Word of Chriſt be able to change the Species (or Nature) of the Elements? You have read of the Works of the whole World.* He ſaid, and they were made, he commanded and they were created. *Cannot then the Word of Chriſt, who cou'd make of Nothing, that which was not, change the Things which are, into that which they were not? For it is not leſs to give new*

Natures to Things, than to change their Natures.

St. *Jerome*, Epiſt. ad *Hedibiam* in Anſwer to her ſecond Queſtion, writeth thus concerning the *Real Preſence*: "Si ergo Panis qui de Cœlo deſcendit, Corpus eſt Domini: Et Vinum "quod Diſcipulis dedit, Sanguis illius eſt novi "Teſtamenti, qui pro multis effuſus eſt, in Remiſſionem Peccatorum: *Judaicas* Fabulas "repellamus, & aſcendamus cum Domino Cœnaculum magnum, ſtratum atque mundatum: Et "accipiamus ab eo ſurſum Calicem novi Teſtamenti: Ibique cum eo Paſcha celebrantes "inebriemur ab eo Vino ſobrietatis. Non enim "eſt Regnum Dei Cibus & Potus, ſed Juſtitia, "& Gaudium, & Pax in Spiritu Sancto. Nec "*Moyſes* dedit nobis Panem verum, ſed Dominus Jeſus: *Ipſe Conviva & Convivium, ipſe comedens, & qui comeditur. Illius bibimus* "*Sanguinem*, & ſine ipſo potare non poſſumus; "& quotidie in Sacrificiis ejus de Genimine *Vitis veræ*, & *Vineæ Sorec* quæ interpretatur, "Electa, rubentia Muſta calcamus: Et novum "ex his Vinum bibimus de Regno Patris, nequaquam in Vetuſtate Literæ, ſed in Novitate "Spiritus Cantantes Canticum novum: Quod "nemo poteſt cantare, niſi in Regno Eccleſiæ, "quod Regnum Patris eſt." *If then the Bread which came down from Heaven, is the Lord's Body: And the Wine which he gave his Diſciples, is his Blood of the Teſtament, which was ſhed for many for the Remiſſion of Sins: Let us reject the* Jewiſh *Fables, and let us go up with the Lord to the great Room furniſh'd and ſwept: And let us receive from him above the Chalice of the new Teſtament, and celebrating there with-*

him

him the Paſſover, let us be drunk with that Wine of Sobriety. For the Kingdom of God is not Meat and Drink, but Juſtice, and Joy, and Peace in the Holy Ghoſt. Nor did Moſes *give us the true Bread, but the Lord Jeſus*: He himſelf being the Gueſt and the Banquet, He himſelf Eating and was eaten. We drink his Blood, *and without him we cannot drink; and we daily in his Sacrifices of the Generation of the* true Vine, *and of the* choice Vineyard, *tred ruddy Muſt: And we drink, out of theſe, New Wine of the Fathers Kingdom, not in the Oldneſs of the Letter, but in the newneſs of the Spirit: Singing a new Song, which no Body can ſing, but in the Kingdom of the Church, which is the Kingdom of the Father.*

St. *Auſtin, Enar. in Pſal.* 33. Commenting upon theſe Words of the *Septuagint, Ferebatur in Manibus ſuis,* ſays as plain as Words can make it, that tho' *David* could not carry himſelf in his Hands according to the Letter, yet that *Chriſt* did. " Et ferebatur, *ſays he*, in Ma-" nibus ſuis. Hoc vero Fratres, quomodo poſſit " fieri in Homine, quis intelligat? Quis enim " portatur in Manibus ſuis? Manibus aliorum " poteſt portari Homo, Manibus ſuis Nemo " portatur. Quomodo intelligatur in ipſo *Da-*" *vid* ſecundum Litteram non invenimus, in " Chriſto autem invenimus. Ferebatur enim " Chriſtus in Manibus ſuis, quando commendans " ipſum Corpus ſuum, ait, HOC EST COR-" PUS MEUM. Ferebat enim illud Corpus in " Manibus ſuis." *And he was carried in his own Hands. How this could be done in Man, Brethren, who can underſtand? For what Man is carried in his own Hands? Man can be carried*

ried in the Hands of others, in his own Hands no Man is carried. How this may be underſtood in David *according to the Letter we do not find, but in Chriſt we find it. For Chriſt was carried in his own Hands: When commending his own very Body, he ſaid:* THIS IS MY BODY. *For he carried that Body in his Hands.*

If *Zuinglius* or *Beza* were to explain this Text, they would tell St. *Auſtin*, he was a mere *Simpleton*, for keeping ſuch a ſputter about nothing; for that Chriſt might as well carry the Body which he gave to his Diſciples in his Hands, as any King or Prince might carry his own Picture: But the Difference between St. *Auſtin* and theſe Gentlemen is, that St. *Auſtin* did believe *Chriſt* carried his own true and real Body in his Hands; and that no Man elſe could carry his own Body in his Hands, but one of an Omnipotent Power, whereas theſe Gentlemen believed any Man may do what Chriſt did; becauſe they believed Chriſt carried his Body only *Figuratively, Sacramentally, Repreſentatively, &c.* Pray, My Lord, are theſe Holy Fathers, of the *Greek* and *Latin* Church to be charged with Idolatry? They agree moſt harmoniouſly among themſelves and with us, in their Belief and Practice upon this Head. Their Words are too plain and clear to be conſtrued in, or wreſted to any other Senſe, than that in which we underſtand them. Be pleas'd then, My Lord, either to acquit us of the Charge of *Idolatry*, or you will neceſſarily Eclipſe the greateſt and moſt ſhining Luminaries of the Church, in branding them with the foulеſt and moſt abominable of Crimes.

Thus

Thus much concerning the *Greek* and *Latin* Fathers. But there is another Reaſon that convinces me, the whole Catholick Church of Chriſt did believe the *Real Preſence* and *Tranſubſtantiation* in the Sacrament, *viz.* The Adoration of true *Latria*, which the *Greeks* and *Latins* gave it in all Ages. For if they had not believed that the Bread and the Wine were changed into the real Body and Blood of Chriſt, and that the Sacrament did alſo contain (by Concomitance) his Soul and Divinity, they wou'd be guilty of groſs Idolatry, (ſuch as your Grace charges us with) for giving it the Honour that is due to God alone.

Monſieur L' Abbe' Renaudot, who, by his Skill in the *Oriental* Languages, and his indefatigable Labour, has brought to light many curious Monuments of Antiquity, which lay buried in unknown Languages, and laid up in Manuſcripts, in ſeveral Libraries in *Europe*: And who, was a Man of that Integrity and Candor, that he does not quote a Paſſage out of any Author or Manuſcript, without telling the Name of the Author, his Qualifications, the Books he wrote, and where they are to be found; Nor out of any Manuſcript, without Marking the Library where it is to be found, and the Language in which it is written; ſo that it is plain he would not impoſe upon any Man.

This learned Man, I ſay, gives us an ample Account of the *Adoration* which the Eaſtern Chriſtians paid the bleſſed *Sacrament*, in the third Book, and third Chapter of his fourth Volume of the *Perpetuity of the Faith*, &c. It were tedious to repeat here all that he ſays upon this Head; for then I muſt have tranſcribed twelve

Pages

Pages of a large *Quarto*: I ſhall therefore, inſtance only in two or three Paſſages borrowed from the ſaid Chapter. *Simeon of Theſſalonica*, ſays, *Monſieur Renaudot*, flouriſhed before the Time of the Council of *Florence*, and was in great Repute among the *Greeks*. This Father tells us, that when the Prieſt or Deacon has ſaid with a loud Voice τὰ ἅγια τοῖς ἁγίοις, *Holy Things are for the Holy*; when the Biſhop, the Prieſts and the Deacons have received, and when the Body and Blood are mix'd together in the Chalice for the Communicants; The Prieſt or Deacon, *carries* (they are *Simeon's* own Words) *the ſacred Reliques of the divine Bread, in the ſacred Chalice. He ſhews them to all the People, That is, he ſhews Jeſus Chriſt, and the which is his proper Body, and his true Blood, which he has ſacrificed for us his purchaſed People; which he gives us, and permits us to Taſte, to See, and to Feel. Wherefore the holy People ſee him with the Soul, they adore him, and aſk of him whatever is neceſſary for their Salvation.* And a little after, continues he, *they ought to proſtrate themſelves on the Ground, and to adore, with all their Souls, the living Bread, which with the Blood, is in the Chalice.*

Monſieur Renaudot, in the ſame Chapter tells us, that many Coptick Manuſcripts ſpeak of the Adoration of the Sacrament in the ſame Manner. Theſe are their Words: *The Prieſt takes the Asbodicon, that is* σῶμα δεσποτικὸν *The Body of the Lord, and raiſes it up as high as he can, crying out aloud,* HOLY THINGS FOR THE HOLY; and in another Exemplar, adds he, in which the *Rites*, according to the *Ritual* of the *Patriarch Gabriel*,

briel, are marked: The Prieſt lifteth up the Body of our Lord, ſtretcheth out his Hands, and bows his Head. Then cries with a loud Voice. HOLY THINGS FOR THE HOLY; In the mean Time all thoſe who are preſent ſhall proſtrate themſelves on their Faces to the Ground.

Again he adds: *In the Ritual of the Patriarch* Gabriel *the Manner of giving the Communion is thus preſcribed*: "The Deacon ſhall take "the Chalice, and carry it firſt to the *South* "ſide, accompanied by another Deacon holding "in his Hand a burning Taper; all the Mini- "ſters, who ſerve at the Altar, ſhall adore it, "bowing their Heads, till the Deacon comes "to the *North* ſide. At the ſame Time, the "Prieſt holding the *Paten* on which is laid the "Bread conſecrated into the Body of Jeſus "Chriſt, and turning his Face to the *Weſt*, com- "eth down from the Sanctuary, giveth the Be- "nediction to the People, making the Sign of "the Croſs with the *Paten*, and all of them "Great and Small, ſhall adore and bow down "to the Ground. Then he begins to give the "Communion. Every Layman, as he receives, "ſhall bow down to the Ground, before the "Altar of God, and each one that receives ſhall "uncover his Head. When the Men have re- "ceived, the Prieſt gives the Benediction, as be- "fore, with the *Paten*, and goes to the Place "where the Women are, with a Deacon going "before, holding a burning Taper. And as he "paſſes by, all the Laity uncover their Heads, "and proſtrate themſelves before God.—— "When the Prieſt comes to the Place where the "Women are, before he gives them the Com-

"munion,

" munion, he gives them the Benediction, a
" before with the *Paten*. And after the ſam
" Manner, when he comes back to the Altar, h
" turns about to the *Weſt*, and gives the Ben
" diction to the People, who, at the ſame Tim
" bow down to the Ground, and adore the Lor
" crying: REMEMBER US O LORD
" WHEN THOU COMEST INTO THI
" KINGDOM."

Thus much I think may ſuffice out of a grea deal more, which this learned Man *Monſieur Renaudot* extracted out of the *Oriental Manuſcript Liturgies* and *Rituals*, that have any *Rubricks* in them; and gives this ſolid Reaſon, why he could not borrow any Proof of the Adoration of the Sacrament, from the moſt Antient *Liturgies*; becauſe there were no *Rubricks*, annexed to them from the Beginning, to direct how or when they were to adore; the Antients being content with the traditionary Method, of adoring Chriſt in the Sacrament, as they were taught by the Mouth of their Paſtors, and as natural Reaſon guided them to adore the Sacrament, which they believed to be the true Body and precious Blood of Jeſus Chriſt, and as often as they ſaw it, or when it was preſented to them, till in latter Ages, for a greater Uniformity in Practice, and Worſhip, *Rubricks* were annexed to ſuch *Liturgies*, and *Rituals*, as were uſed in the great Churches, or Patriarchal Seats, and by Degrees, all other Churches follow'd their Example. Nor do we find any *Rubricks* in the moſt antient *Roman Manuſcript Miſſals*, or *Ordinals*; and yet it is certain all the People of the *Weſtern* or *Latin* Church; as I ſhall prove immediately by the Words of St. *Auſtin*, and

St.



St. *Ambroſe* did always adore the Bleſſed Sacrament, wherever they ſaw, or met with it; Neither can it be prov'd by any Words contained in the preſent *Roman Miſſal*, that the Sacrament is to be adored, but by the *Rubricks*; Nor do the little People know any thing of ſuch *Rubricks*; and yet they fall on their Knees at the Elevation of the *Hoſt* and *Chalice*, and whenever they ſee the Sacrament; becauſe they are ſenſible, it is a natural Conſequence of their Belief of the *Real Preſence* to adore *Jeſus Chriſt*, as often as they ſee Him. Let us hear what St. *Auſtin* ſays on this Subject. It is taken out of his *Enarat. in Pſal.* 98. upon theſe Words of *David*: " *Exaltate Dominum Deum noſtrum*: " *Et adorate Scabellum Pedum ejus quoniam* " *Sanctum eſt.* Quid (*ſays he*) habemus adorare? Scabellum Pedum ejus. *Suppedaneum* " dicitur Scabellum. Quod dicunt *Græci Hypopodion*, dixerunt *Latini* Scabellum: Et alij " dixerunt *Suppedaneum*. Sed videte Fratres " quid nos jubet adorare. Alio Loco Scriptura " dicit, Cœlum mihi Sedes eſt, Terra autem " Scabellum Pedum meorum. Ergo Terram " nos jubet adorare, quia dixit alio Loco quod ſit " Scabellum Pedum Dei? Et quomodo adora- " bimus Terram, cum dicat apperté Scriptura, " Dominum Deum tuum adorabis: Et hic dicit, " Adorate Scabellum Pedum ejus? Exponens " autem mihi quid ſit Scabellum Pedum ejus, " dicit, *Terra autem Scabellum Pedum meorum.* " Anceps factus ſum: Timeo adorare Terram, " ne damnet me qui fecit Cœlum & Terram. " Rurſum timeo non adorare Scabellum Pedum " Domini mei, quia Pſalmus mihi dicit. *Adora-* " *te Scabellum Pedum ejus.* Quæro quid ſit

" Scabellum

" *Scabellum Pedum ejus*, & dicit mihi Scrip
" ra, *Terra Scabellum Pedum meorum*. Fluc
" ans converto me ad Chriſtum, quia ipſum qu
" ro hic & invenio quomodo ſine Impietate
" doretur Terra, ſine Impietate adoretur Scab
" lum Pedum ejus. Suſcepit enim de Terra Te
" ram, quia Caro de Terra eſt, & de Car
" *Mariæ* Carnem accepit. Et quia ipſa Car
" hic ambulavit, & ipſam Carnem nobis mand
" candam ad Salutem dedit: Nemo autem illa
" Carnem manducat niſi prius adoraverit. I
" ventum eſt quemadmodum adoretur tale Sc
" bellum Pedum Domini, & non ſolum non pe
" cemus adorando, ſed peccemus non adora
" do."

Exalt ye the Lord our God: And adore h his Footſtool, becauſe it is holy. What have we t adore? His Footſtool: What is put under ou Feet is called a Footſtool. That which the Greek call Hypopodion, *the* Latins *call* Scabellum: *And others call it* Suppedaneum. *But behold Brethren, what he commands us to adore. In another Place the Scripture ſaith:* Heaven is my Seat, and the Earth my Footſtool. *He commands us then to adore the Earth, becauſe he ſaid in another Place that it is God's Footſtool. And how ſhall we adore the Earth, ſince the Scripture expreſly ſaith: Thou ſhalt adore the Lord thy God: And here ſaith:* Adore ye his Footſtool. *But expounding unto me, what is his Footſtool, he ſaith:* The Earth is my Footſtool. *I am in doubt: I fear to adore the Earth, leſt he ſhould damn me, who made Heaven and Earth. Again, I am afraid not to adore the Footſtool of my Lord, becauſe the Pſalm ſaith unto me:* Adore his Footſtool. *I*

ask



ask what is his Footſtool? And the Scripture tells me: The Earth is his Footſtool. *In this perplexity, I turn my ſelf to Chriſt, becauſe I ſeek him here, and I find how the Earth may be adored without Impiety, how his Footſtool may be adored without Impiety. For he took Earth from the Earth, becauſe Fleſh is from the Earth, and he took Fleſh from* Mary's *Fleſh. And becauſe he walked here in that Fleſh, and gave us that Fleſh to Eat for our Salvation: But no Man eateth that Fleſh except he firſt adore it; It is found how we may adore ſuch a Footſtool of the Lord, and we do not only not Sin in adoring, but ſhou'd Sin in not adoring it.* Saint *Ambroſe, Lib* 3. de Spir. Sancto. *Cap.* 12. Upon the ſame Words, ſaith: "Ita per Scabellum Ter-" ra intelligitur, per Terram autem Caro Chri-" ſti, quam hodie quoque in Myſterijs adoramus, " & quam Apoſtoli in Domino Jeſu, ut ſupra " diximus, adorarunt." *So by Footſtool, the Earth is underſtood, and by the Earth, the Fleſh of Chriſt, which Fleſh we do even this Day adore in the Myſteries, and which the Apoſtles did adore in the Lord Jeſus, as we ſaid above.*

By this Time I hope, My Lord, your Grace is ſatisfied, we have good Grounds to believe the *Real Preſence*, and *Tranſubſtantiation*, which is the "Lapis Offenſionis, & Petra ſcandali:" *A Stone of ſtumbling, and a Rock of Offence*: But *the Stone which the Builders rejected, the ſame is become the Head of the Corner.* Luke 20. 17.

As to the *Real Preſence*, I muſt own, I cannot gather from what your Grace ſays in the *Charitable Addreſs*, that you do believe it; on the contrary you ſeem not to believe it, by the Compariſon you make *Pag.* 27. between the

Words of Chriſt *I am the Vine*, &c. and, *This is my Body*, which your Grace ſays, *may be as fairly accounted for*, as when he ſays, *I am the Vine*, &c. But be that as it will. I am ſure a great many learned Biſhops and Divines of your Grace's Communion have believed the *Real Preſence*, and taught it in as expreſs Terms as any *Roman* Catholick whatſoever. I have not their Books by me, to give their Quotations as they lye; But ſhall borrow them from a Book Intitled: *An Eſſay towards a Propoſal for Catholick Communion*, and Repeated by Mr. *Spinckes* in his Anſwer to the ſaid Book, who would not fail to expoſe their Falſhood, had there been any.

In Mr. *Spinckes* his *Edition* Pag. 104. We read theſe Words: *What King* James *the firſt and Biſhop* Andrews *believed in this Point may be ſeen in the Anſwer to Cardinal* Bellarmin's *Apology* Cap. 1. "De hoc eſt, Fide firma te-"nemus, quod ſit: Præſentiam, inquam, credi-"mus nec minus quam vos veram." *We believe a true Preſence as much as you. And we have the ſame in* Caſaubon's *Letter, written alſo by the King's Command to* Cardinal Perron.

"Biſhop *Montague*'s Appeal may be next ſeen, "Chap. 30. the Contents of which is thus: A "*Real Preſence* is maintained by us. The Dif-"ference betwixt us and Popiſh Writers is on-"ly about the *Modus* of Chriſt's Preſence in the "Bleſſed Sacrament. Agreement is likely to "be made, but for the factious and unquiet Spi-"rits on both Sides. *Beati Pacifici*. And in the "Body of the Chapter he ſpeaks thus to the "Informers his Adverſaries: The *Real Preſence* "in

" in your Divinity, is flat *Popery*, but not in the " Divinity of the Church of *England*. Concerning " this Point I ſaid, and I ſay ſo ſtill, that if Men " were diſpoſed as they ought, unto Peace there " need be no Difference. And I added a Reaſon " which I repeat again here: The Diſagree- " ment is only in *de Modo Præſentiæ*. The " Thing is yielded to on either Side, that there " is in the holy *Euchariſt* a *Real Preſence*. God " forbid ſaith Biſhop *Bilſon*, we ſhould deny, that " the Fleſh and Blood of God, are truly pre- " ſent, and truly received of the Faithful at the " Lord's Table. It is the Doctrine that we " teach others, and comfort ourſelves withal; " and the Reverend and learned Anſwerer unto " *Bellarmin*'s Apology cometh home to the " Faith or *Popery*, if you will, condemned in " B. *Montague*, who learned it from him, and " ſuch as he is. *Nobis nobiſcum de Objecto* " *Convenit, de Modo Lis eſt. Præſentiam*, " *inquam, credimus, non minus quam vos, veram* " *de Modo Præſentiæ nil temerè definimus*. And " to them agreeth Biſhop *Morton*. The Queſti- " on is not concerning a *Real Preſence*, which " *Proteſtants* do alſo profeſs. *Fortunatus* a " *Proteſtant* holding that Chriſt is in the Sacra- " ment moſt really *veriſſimè realiſſimèque* Are his " Words. In theſe Words does B. *Mountague* " declare and defend his Belief of the *Real* " *Preſence*.

" Arch-Biſhop *Laud*, beſides what was noted " from him before out of his Speech in the " Star Chamber, gives there alſo this Reaſon " drawn from the *Real Preſence*, for Reverence " to the Altar, as being upon this Account the " greateſt Place of God's Reſidence upon Earth.

" I ſay, ſaith he, the greateſt, yea greater than the " Pulpit. For there 'tis, HOC EST CORPUS " MEUM. *THIS IS MY BODY.* But in the " Pulpit, 'tis at moſt but Hoc eſt Verbum meum, " *This is my Word.* And a greater Reverence " (no doubt) is due to the Body, than to the " Word of our Lord. And ſo in Relation, an- " ſwerably to the Throne, where his Body is " uſually preſent, than to the Seat, whence his " Word uſeth to be proclaimed *P.* 47. And " elſewhere in his Conference with *Fiſher* §. 35. " *N.* 6. *Punct.* 4. he quotes Biſhop *Ridley's* " Confeſſion ſet down by *Fox*, Pag. 1598. in " thoſe Words: You (*the Papiſts*) and I agree in " this, that in the Sacrament is the very true and " natural Body and Blood of Jeſus Chriſt, even " that which was born of the Virgin *Mary*, " which aſcended into Heaven, which ſits on " the right Hand of God the Father, *&c.* Only " we differ in the Way and Manner of being " there. Add to theſe, Biſhop *Ken's* Expoſition " Licenced, 1685. *O God incarnate, how thou* " *canſt give us thy Fleſh to Eat, and thy Blood* " *to drink; how thy Fleſh is Meat indeed; how* " *thou who art in Heaven, art preſent at the* " *Altar, I can by no Means explain, but I firmly* " *believe it all, becauſe thou haſt ſaid it, and* " *I firmly rely on thy Love, and on thy Omnipo-* " *tence, to make good thy Word, tho' the Man-* " *ner of doing it, I cannot comprehend.*"

Again *Pag.* 105. He adds: Biſhop *Andrews*, as above *Chap.* 8. *Pag.* 194. " *Rex Chriſtum* " *in Euchariſtia veré præſentem, verè & ado-* " *randum ſtatuit.* And, *Nos vero in Myſterijs* " *Carnem Chriſti adoramus cum* Ambroſio, *&c.* " The King (he ſpeaks of King *James* the firſt) " acknow-

" acknowledges Chriſt to be truly preſent, and " truly to be adored in the *Euchariſt*. I alſo " with St. *Ambroſe* adore the Fleſh of Chriſt in " the Myſteries.

" Biſhop *Forbes de* Euchariſtia, *Lib.* 2. " *Cap.* 2. §. 9. *An Chriſtus in* Euchariſtia *ſit* " *adorandus*, Proteſtantes *ſaniores non dubitant*, " *in ſumptione enim* Euchariſtiæ *adorandus eſt* " *Chriſtus vera* Latria. And §. 8. *Immanis eſt* " *Rigidorum* Proteſtantium *Error, qui negant* " *Chriſtum in* Euchariſtia *eſſe adorandum, niſi* " *Adoratione interna & mentali, non autem ex-* " *terno aliquo Ritu Adorativo, ut in* Genicula- " *tione, aut aliquo alio conſimili Corporis ſitu*; " *Hi feré omnes malé de Præſentia Chriſti Domi-* " *ni in Sacramento, miro ſed vero Modo præ-* " *ſentis, ſentiunt*. The ſounder *Proteſtants* make " no doubt of adoring Chriſt in the *Euchariſt*. " For in receiving the *Euchariſt* Chriſt is to be " adored with true *Latria*. 'Tis a monſtrous " Error of the rigid *Proteſtants*, who deny that " Chriſt is to be adored in the *Euchariſt*, except " only with an inward Adoration of the Mind, " but not with an outward Act of Adoration, " as Kneeling or other like Poſture of the Bo- " dy. All theſe do not believe a right of the " Preſence of Chriſt in the Sacrament, preſent " there after a wonderful, but real Manner."

" Mr. *Thorndike*. *Epil. Lib.* 3. *Cap.* 30. " *Pag.* 350 I ſuppoſe, ſays he, the Body and " Blood of Chriſt may be adored whereſoever " they are; and muſt be adored by a good Chriſti- " an where the Cuſtom of the Church, which a " Chriſtian is obliged to Communicate with, " requires it. And is not the Preſence thereof in " the Sacrament of the *Euchariſt*, a juſt Occaſi-

" on, preſently to expreſs by that bodily Act of " Adoration, that inward Honour which we al- " ways carry towards our Lord *Chriſt* as God, " *Pag.* 350 Not to baulk that Freedom, ſays " he, which hath carried me to publiſh all this, " I do believe that it was ſo practiced, and done " in the antient Church, and, in the Sym- " bols, before receiving: Which I maintain " from the Beginning to have been the true " Church of Chriſt, obliging all to conform to " it, in all things within the Power of it."

Theſe Quotations borrowed from your own Divines, My Lord, are ſo full and plain that they need no Comment. I ſhall therefore beg leave to ask your Grace, whether any Divine of the Church of *Rome* can teach the *Real Preſence*, or the Adoration of Chriſt's Body and Blood in the Sacrament, in more preciſe and expreſs Terms, than theſe great and learned Men of your own Church have done; or whether it is poſſible to find Words that would explain that Doctrine more fully, or more plainly?

But let us hear what Mr. *Spinckes* ſays, in Anſwer to theſe great Divines. It is, indeed, pleaſant to obſerve how he diſpatches all that they ſay of the Adoration of the Sacrament, in a few Words; *Nor will* (ſays he Pag. 118.) *his former Citation* (ſpeaking of the Author of the *Eſſay*) *out of Biſhop* Andrews *make any Alteration herein. For he only profeſſes the King to own that Chriſt is truly preſent, and to be adored in the* Euchariſt. *And indeed what properer Time of paying him our devouteſt and moſt humble Adoration than when he condeſcends to meet us in this holy Ordinance.*

Chriſt



Chriſt is truly preſent, and is to be adored in the Euchariſt. *In receiving the* Euchariſt *Chriſt is to be adored with true* Latria: *It is a monſtrous Error of the right* Proteſtants, *who deny that Chriſt is to be adored in the Sacrament. We may pay him our devouteſt and moſt humble Adoration when he Condeſcends to meet us in this holy Ordinance*, ſays Mr. *Spincke*'s. He is there then truly preſent. He is to be adored with true *Latria*. He meets us there. He is there to be adored in the devouteſt Manner. And do the *Roman* Catholicks ſay any More? Or can they ſay any more, or expreſs their Thoughts in ſtronger or more energick Terms?

Is it then *Idolatry* to adore Jeſus Chriſt in the *Euchariſt*? Is not Chriſt true God and true Man, truly preſent in the *Euchariſt*? Your own great Divines acknowledge he is, and ſo does Mr. *Spinckes*: Is not he then to be adored with true *Latria*, wherever he condeſcends to meet us? Yes, ſays Mr *Spinckes*, after the great Divines above cited. Is it then *Idolatry* in us to do what your own greateſt Men ſay is the Duty of every good Chriſtian? Either then, My Lord, be pleaſed to Diſcard your own Divines, and Mr. *Spinckes* too, or allow our Practice on this Subject to be good and lawful.

Poſſibly your Grace may ſay: We (the Catholicks) not only worſhip Chriſt in the Sacrament but alſo the *Elements* too. To which I anſwer, if your Grace means by the *Elements* the Bread and Wine, and maintain they ſtill remain in the Sacrament after the Conſecration, wherein do you differ from the *Lutherans*? For they maintain as your greateſt Divines do, that Chriſt is truly preſent in the Sacrament, and

that the Bread and the Wine are there alſo; and therefore coined that new Term *Conſubſtantiation*, which your Divines call a Monſtrous Doctrine; and yet if Chriſt be truly preſent in the Sacrament, and that the Bread and the Wine be there too; The Doctrine of *Conſubſtantiation* is an inevitable and neceſſary Conſequence of that Principle. But if by the *Elements*, your Grace Means, the Species or outward Appearances of the Bread and the Wine, I anſwer that we worſhip them, after the ſame Manner, as a Man does the Royal Robes, which the King wears, when he comes to worſhip him as God's Vicegerent on Earth: And, as your Grace very well knows, that the Worſhip or Reſpect intended by this Man terminates not in the Robes but in the Perſon of the King, tho' known by his Robes; ſo we terminate the Worſhip of true *Latria*, as your own Divines together with us call it, which we pay when we ſee the Sacrament not in the Species, or outward Appearances, by whoſe Means we know the Sacrament; but in the Perſon of Jeſus Chriſt himſelf.

Thus much, I hope, My Lord, may ſuffice to ſatisfie your Grace, that we do not blindly, nor without good Reaſon, believe the *Real Preſence* and *Tranſubſtantiation*, nor practice, without good Authority, the Adoration or Worſhip of true *Latria*, which we pay *Chriſt* in the Sacrament. I ſhall now return to anſwer the Exceptions which your Grace, in the 24th. 25th. and 26th. Paragraphs, takes to our Doctrine concerning *Tranſubſtantiation*; which I humbly conceive may be reduced to theſe Heads, *viz.* 1°. That the monſtrous Abſurdities (as your Grace is pleaſed to term them) which attend the

Doctrine

Doctrine of *Tranſubſtantiation* cannot be accounted for, whereas the Difficulties that attend the Doctrine of the bleſſed *Trinity* may very well be ſolved. 2°. That our Senſes, our Sight, Touch, Taſte and Smell, declare and inform our Reaſon, that altho' the Bread and Wine are conſecrated, yet they remain ſtill Bread and Wine. 3°. That Chriſt has no other true, real and ſubſtantial Body, but that one alone, with which he aſcended into Heaven, and that *the Heavens muſt receive him until the Time of the Reſtitution of all Things.* But that according to the Doctrine of *Tranſubſtantiation*, ſays your Grace, *This one Body remaining whole and intire in Heaven, is multiplied into Thouſands and Thouſands of Diſtinct and ſeparate Bodies upon the Earth, every one of which is truly, really and ſubſtantially the very ſame with that in Heaven.* 4°. That this Doctrine of our's, *viz.* That Chriſt's whole and intire Body, Blood, Soul and Divinity, is really, truly, and ſubſtantially in the holy Sacrament of the *Euchariſt*, as it is manifeſtly contrary to Senſe, Reaſon, and holy Scripture; was never taught by the Apoſtles, or believed in the primitive Church. 5°. That a learned Jeſuit *Coſterus* affirms, it is groſs *Idolatry* greater than that of the *Gentiles*, *Egyptians*, or *Laplanders*, to worſhip the Hoſt, if Chriſt's true Body be not contained in it. 6°. That the *Infidels* believed God to be preſent in an Image, as we do Chriſt in the Hoſt; and directed their Worſhip to God, as we do to Chriſt. 7°. That the Sacrament is called Bread and Wine after Conſecration (which is an Objection of moſt of the Divines of the Church of *England*) both in the Scripture, and the Writings of the primitive Fathers. Theſe

Theſe I hope, My Lord, your Grace will allow to be the moſt material Objections contained in the ſaid *Paragraphs*; and which I believe your Grace knows, to have been anſwered a hundred Times. However, to give your Grace all the Satisfaction I can, I will briefly conſider them. To begin then with the Firſt, *viz.*

That the monſtrous Abſurdities, which attend the Doctrine of Tranſubſtantiation, *cannot be accounted for; whereas the Difficulties that attend the Doctrine of the bleſſed* Trinity *may very well be ſolved.*

To this I anſwer, My Lord, that if we rely upon the Authority of God, who revealed them both; and upon that of his Church, as the Proponent both of the one and the other; we ſhall be able to Account equally for both; by ſaying that the ſame, who bids me believe the *Trinity*, bids me alſo believe *Tranſubſtantiation*. But if we meaſure them by the ſhort Line of our own Reaſon; I am perſuaded, there are more inſuperable Difficulties attending the Myſtery of the *Trinity*, than that of *Tranſubſtantiation*; for the greateſt Difficulty in this Point is, that that which appears to our Eyes, to our Touch, to our Taſte, to our Smell, to be Bread, is not Bread; but the Body of Chriſt: And to call in Queſtion, whether Almighty God, to whoſe omnipotent Power we aſcribe this miraculous Effect, and who created both Subſtance and Accidents or Species, can cloth any Subſtance, but with the Species or Accidents natural to ſuch Subſtances, is ſurely to entertain a mean Opinion of his Omnipotence; ſince we find ſo many Inſtances in Scripture of Angels clothed with the Species or Accidents

of

of Men, of the Holy Ghoſt, with thoſe of a *Dove*; and of God the Father, with the Species or Appearance of an old Man: But more eſpecially that of Chriſt. *Luke*, 24. 39. "Palpate & videte, quia Spiritus Carnem & Oſſa "non habet, Sicut videtis me habere." *Handle me and ſee, for a Spirit hath not Fleſh and Bones as ye ſee me have.* Which ſurely ſuppoſes, that Spirits by the Power of God may, and did often take the Accidents or Appearances of Men tho' they were not, in Subſtance, in Fleſh or Bones, Men. There is no ſuch great Difficulty then, or monſtrous Abſurdities (as you expreſs it) in the Doctrine of *Tranſubſtantiation*, but what may be eaſily accounted for; by having Recourſe to the omnipotent Power of God, who can give ſuch Accidents and Appearances to Bodies, as He thinks fit in his Wiſdom. But is it ſo in the Doctrine of the Myſtery of the bleſſed *Trinity*? Is there any Inſtance or Example in Nature, that bears any Analogy or Likneſs to it? The Father we believe is God, perfect God, eternal God; and really diſtinct from the Son, and the Holy Ghoſt. The Son is God, perfect God, eternal God, and really diſtinct from the Father and the Holy Ghoſt. The Holy Ghoſt is God, perfect God, eternal God, and really diſtinct from the Father and the Son: Does it not then appear to our human Reaſon, that there are three Gods? Yet there is but one God, one Divine Nature, and one Divine Subſtance: And why do we believe this to be ſo, notwithſtanding the Oppoſition of our Reaſon? 'Tis becauſe God has reveal'd it, and the Catholick Church, which is guided by the Holy Ghoſt, has declared it to be ſo; and that the Apoſtle St. *Paul* bids us,

Cap-

Captivate our Underſtanding in Obedience to Faith. Is there any Difficulty in Oppoſition to our Senſes, in the Doctrine of *Tranſubſtantiation*, as inſuperable, as this ſeems to be to our Reaſon? No ſurely. Why ſhou'd not we then equally believe both; ſince they are propoſed to us upon the ſame Authority, and draw a Veil over our weak Reaſon, and fallible Senſes, and adore what we do not Underſtand? As to what your Grace is pleaſed to ſay: *Whether this bold Allegation may not influence ſome Men to become* Socinians, *let them conſider, who advance it.* I beg leave to anſwer with another *Quære*: Whether thoſe who charge us with advancing what your Grace calls a bold Allegation, ought not rather to Conſider it? And whether thoſe, who in all Ages ſhook off the Authority of the Church, did not open a Gap, not only for the *Socinians*, but alſo for every other *Sectarie* to deny all ſuch Points of Faith as they did not think to be agreeable to their Reaſon?

To the Second Head, *viz. That our Senſes, our Sight, Touch, Taſte, and Smell, declare and inform our Reaſon, that altho' the Bread and the Wine are conſecrated, yet they ſtill remain Bread and Wine.* I anſwer, and ſay: *Firſt*, We are not to rely upon the Teſtimony of our Senſes, when the Almighty Power interpoſes. *Secondly*, The Holy Fathers of the Church warn us not to believe our Senſes, on this Subject. St. *Ignatius* Martyr, and Diſciple of Saint *John* the *Evangeliſt*, tells us, that Certain *Heretick*s did abſtain from the *Euchariſt*, and from the publick Service; *Becauſe they Confeſs not the* Euchariſt *to be the Fleſh of our Saviour Jeſus Chriſt, which ſuffer'd for our Sins, and which*

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the Father of his Goodneſs raiſed again from the Dead. Epiſt. ad Smyrn *p.* 7. This Holy Biſhop and Martyr, did often, no doubt, receive the Holy *Euchariſt*; he ſaw the Appearance of Bread and Wine in it after the Conſecration as well as before. His Senſes, his Eyes, his Touch, his Smell, and Taſte did ſuggeſt to him, that it was ſtill Bread and Wine; yet he gave no Credit to them: But, upon the Word of his divine Maſter, believed it to be the Fleſh which ſuffer'd for our Sins; being perſuaded that his Word wou'd never fail, and that his own Senſes might be deceived. St. *Ignatius* did then believe that Jeſus Chriſt did change the Subſtance of the Bread and the Wine, into his Fleſh and Blood; notwithſtanding all that his Senſes cou'd ſuggeſt to the Contrary. St. *Cyril of Jeruſalem* in the Place before cited warns us in more expreſs Terms, not to believe our Senſes; he tells us, *Chriſt changed Water into Wine;* and asks: Why he ſhou'd not be thought worthy of Belief in changing Wine into his Blood? He tells us moreover, that under the Type or Appearance of Bread, the Body of Chriſt is given to us, and under the Type of Wine his Blood; and to enforce this Doctrine. He charges us not to Judge of the Matter by our Senſes, even by the Senſe of taſting. *Judge not* (ſays he) *of the thing by the Taſte; but rather be moſt certainly aſſured by Faith, ſo as to leave no Room for a Doubt, that the Body and the Blood are given to thee.* And all this St. *Cyril* preached in his *Patriarchal* Church of *Jeruſalem* about the Year 340. of the Incarnation of Chriſt; and left this Doctrine upon Record for the Inſtruction of future Ages. Cou'd any *Roman* Catholick Divine at preſent write

tions, *Cherubims*, and *Seraphims* come down from Heaven to attend it, cover their Eyes, and Sing *Allelujah*. They ſet before them the Words of the Inſtitution. THIS IS MY BODY, *&c.* They tell them, that ſince he had ſaid ſo, it muſt be true; that our Senſes may be miſtaken; but that his Word cannot fail; that therefore we muſt believe it is his Body; and ſince there appears no Change in the Species or outward Appearances, the Change muſt neceſſarily be in the Subſtance, And to enforce this Change, they have Recourſe to God's Omnipotent Power, to effect the ſame; and Inſtance in the moſt manifeſt Miracles recorded in the Old Teſtament to convince them of the Truth thereof; as that of *Aaron's Rod* into a Serpent, of the Waters of *Nile* into Blood, of the *Iron* of the *Ax* ſwiming on the Surface of the Water, and of the Water changed into Wine at the Wedding in *Cana*. Give me leave, then, My Lord, to beg your Grace will *give Glory to God*, and acknowledge this great Truth, for which you have the warrant of God's Sacred Word, the Authority of the Church from it's very Infancy, the Practice of the Faithful ever ſince the earlieſt Ages of Chriſtianity; and all this recorded, by unexceptionable Evidences in the Cleareſt and ſtrongeſt Terms that Words can expreſs.

St. *John Chryſoſtom*, in the Place cited before, holds the very ſame Language as the reſt of the antient Fathers. He quotes the Words of Chriſt: THIS IS MY BODY. He bids us believe God in all things, and not reſiſt him; Tho' what he ſays may be repugnant to our Senſes, and to our Thoughts; and gives this Reaſon for it: Becauſe what God does, eſpecially in *Myſteries* of Faith,

Faith, ſurpaſſes our Senſes and our Reaſon; and to convince us the more, He adds: *For we cannot be deceived by his Words; but our Senſes are eaſily deceived. Thoſe cannot be falſe, but theſe are again and again deceived.*

Thus did the antient Fathers take a great deal of Pains to reaſon the People committed to their Care, into a Belief of the *Real Preſence* of Chriſt's Body and Blood in the Sacrament, and of the Change of the Bread and Wine into the ſame, for the great Difficulty Men have naturally to believe any thing that ſeems to be againſt their Senſes, and above their Reaſon.

To the Third, *viz. That Chriſt has no other true real and ſubſtantial Body, but that one alone, with which he aſcended into Heaven, and that the Heavens muſt receive him, until the Time of the Reſtitution of all things. But that according to the Doctrine of* Tranſubſtantiation *this one Body remaining whole and intire in Heaven is multiplied into Thouſands and Thouſands of diſtinct and ſeparate Bodies upon Earth, every one of which is truly really and ſubſtantially the very ſame with that in Heaven.* I anſwer, and am glad of this Opportunity of agreeing with your Grace, that Chriſt has but one true Body: But that this Body is, according to the Doctrine of *Tranſubſtantiation*, multiplied into Thouſands and Thouſands of diſtinct and ſeparate Bodies, is a Conſequence of your Grace's; but not the Doctrine of *Roman Catholicks*: For we hold and believe, that it is the ſame individual Body of Chriſt in Heaven, that is in ſeveral Places on Earth at the ſame Time. And if this be a Difficulty, which your Grace cannot digeſt, I humbly conceive you are as much concern'd to ſolve it, as the *Roman Catholicks*: For in your

own Church *Catechiſm*, to this Queſtion: *What is the inward Part or thing ſignified?* The anſwer is: *The Body and Blood of Chriſt, which are verily and indeed taken and received by the Faithful in the Lord's Supper.* If then the Body and Blood of Chriſt, *are verily and indeed taken and received by the Faithful*, that is, by the *Communicants, in the Lord's Supper.* (If one ſhould add *truly and ſubſtantially* or forty other Words more of this Kind, they wou'd add no Force to theſe Words *verily* and *indeed*, for *truly* and *verily* are ſynonimous Terms, and *indeed* and *ſubſtantially* the ſelf ſame thing.) It being evident that if *John*, for Inſtance, be verily and indeed in a Chamber, he is there truly and ſubſtantially. If (I ſay,) then the Body and Blood of Chriſt are *verily* and *indeed* taken and received by the Faithful at the ſame, or at different Times in different Churches in *England* and in *Ireland*, as your Grace will allow they are; The Body and Blood of Chriſt, muſt neceſſarily be in Thouſands, and Thouſands of Places at the ſame Time. All Antiquity, My Lord, were ſenſible of your Grace's Difficulty. I may ſay all good Chriſtians, all the World over. They all believe, that God is one, and has no Parts, that he is all in Heaven, and all in every City, Town, and Village on Earth; and conſequently in Thouſands and Thouſands of Places at the ſame Time, how this can be, they do not comprehend. The ſame happens in natural Things. A Preacher in a Pulpit ſpeaks to the People, every Man and Woman near him receive into their Ears all that he ſaith. But if one has all his Words, how can another, a third, or an hundred more have it all? No Body can rightly tell. Is it then any Wonder we ſhou'd not be able to give

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a Reaſon for the Body of Chriſt's being in different Places at the ſame Time; when we cannot account for the like Difficulties, in the things we ſee and hear every Day? How then did the Paſtors of the Church inſtruct the People in the Matter? Why, they refer'd all to the Omnipotent Power of God. They recommended to the People to adore what neither the Paſtors nor People cou'd comprehend. Pleaſe to hear, My Lord, what the moſt antient *Liturgy* of Saint *James* ſays on this Subject: *Taſte and ſee how gracious the Lord is, who is broken and not divided; is given to the Faithful, and not conſumed.* What St. *John Chryſoſtom. Lib. 3. de Sacerdotio*, ſays: *O the Miracle! O the Benignity of God! He that ſits above with the Father, is, at the ſame Time, in the Hands of all Men, and gives himſelf to thoſe who are willing to receive and to embrace him:* And what your own Brother, Biſhop *Ken* ſays, as above cited: *O God incarnate, how thou canſt give us thy Fleſh to eat, and thy Blood to drink; how thy Fleſh is meat indeed, how thou, who art in Heaven, art preſent on the Altar, I can by no Means explain, but I firmly believe it all, becauſe thou haſt ſaid it; and I firmly rely on thy Love, and on thy Omnipotence, to make good thy Word, tho' the Manner of doing it I cannot comprehend!*

To the 4th. *viz. That this Doctrine of ours,* viz. *That Chriſt's whole and intire Body, Blood, Soul and Divinity, are really, truly and ſubſtantially in the Sacrament; as it is manifeſtly, contrary to Senſe, Reaſon, and holy Scripture, was never taught by the Apoſtles, or believed in the primitive Church:* I anſwer, and ſay, that if the *Real Preſence* of Chriſt's Body and Blood

in the *Euchariſt* was taught by the Apoſtles, and believed in the primitive Church; it follows neceſſarily that whole Chriſt's Body, Blood, Soul and Divinity, was taught by them, and believed in the primitive Church, to be in the *Euchariſt*. For, as it is a Maxim in Divinity, that *Quod ſemel aſſumpſit, nunquam dimiſit*, ſo common Senſe and Reaſon tell us, that Chriſt being true God and true Man, and being no more to die, *Chriſtus non moritur*; Wherever his Body and Blood are, there are alſo his Soul and Divinity. Now that the Apoſtles taught, and the primitive Church believed, that Chriſt's Body and Blood were really in the *Euchariſt*; if your Grace will pleaſe to look back upon what I have extracted out of the ancient *Liturgies*, and the primitive Fathers upon this Head, I hope you will be ſatisfied, the Apoſtles did teach, and the primitive Church did believe, that the Body and Blood, Soul and Divinity of Chriſt, are really, truly, and ſubſtantially in the Sacrament.

To the 5th. *viz. That a learned Jeſuit* Coſterus, *affirms it is groſs* Idolatry, *greater than that of the* Gentiles, Egyptians *or* Laplanders *to worſhip the Hoſt, if Chriſt's true Body be not contained in it.* I anſwer, and grant *Coſterus* ſays ſo: But pray, My Lord, does *Coſterus* ſay that the true Body of Chriſt is not contained in the Hoſt? On the contrary, he ſtrenuouſly aſſerts it, and brings this Argument to prove *ab Inconvenienti*, that Chriſt would have dealt unworthily with his Church in giving it Room, by his own Words, to adore a Piece of Bread, *Fruſtum Panis*, for 1500 Years, had not his Body been really in the Hoſt. As to the Uſe your Grace

Grace makes of it, I beg leave to refer the Conſideration to your Grace's next Paragraph.

To the Sixth, *viz. That the* Infidels *believed God to be preſent in an* Image; *as we do Chriſt in the Hoſt, and directed their Worſhip to God, as we do to Chriſt.* I anſwer, and beg leave, abſolutely to deny this: For the *Infidels* had no Notion of the true God, but gave the worſhip due to the Creator to the Works of their own Hands, and believed their falſe Gods dwelt in their *Idols*; whereas we believe *Chriſt* (who is the true and living God) to be in the Hoſt; and this we believe upon God's own Word.

To the laſt, *viz.* That the Sacrament is called Bread and Wine after Conſecration (which is an Objection of moſt of the Divines of the Church of *England*) both in the Scripture and in the Writings of the primitive Fathers. I anſwer, and ſay, that if this be a good Argument, it will prove more than your Grace deſires: That is, it will prove the *R. Catholicks* do not believe the *Real Preſence*: For no *Latin* Prieſt did ever ſay *Maſs* theſe thouſand Years paſt, who did not call the Hoſt after Conſecration, *Bread.* Here are the Words of the Oblation pronounced by the Prieſt after the Conſecration of the Chalice: As your Grace will find in the *Canon* of our *Miſſal*: *Offerimus præclaræ Majeſtati tuæ de tuis Donis & Datis, Hoſtiam puram, Hoſtiam ſanctam, Hoſtiam immaculatam, Panem ſanctum Vitæ æternæ & Calicem ſalutis perpetuæ.* In a Word, My Lord, there is nothing more common in Scripture, or in the Language of Mankind, than to call things by the Name of what they were before; or by the Name of that to which they have ſome Re-

ſemblance. Thus Almighty God calls *Moſes* a God to *Pharaoh*, *Exod.* 7. 1. For the Reſemblance he had to God in Working Miracles and Wonders in the Preſence of *Pharaoh* and of his People. And in the ſame Chapter, the Rod of *Aaron* which was changed into a Serpent, in the very Inſtant that it was a Serpent, and was ſwallowing the Rods of the *Sorcerers*, is called a *Rod*. *For they* (the *Sorcerers*) *caſt down every Man his Rod, and they became Serpents, but* Aaron's *Rod ſwallowed up their Rods.* v. 12. Thus *Daniel* the Prophet, *Cap.* 7. 9. Calls God the Father *Antiquus Dierum*, for his Reſemblance in the Viſion to an old Man, with white Hair like pure Wooll. Thus St. *John* the *Evangeliſt*, Cap. 2. 9. Calls the Water that was changed into Wine, Water; even when it was no more Water but Wine; becauſe it was ſo before: *When the Ruler of the Feaſt had taſted the Water that was made Wine.* ſaith, St. *John*. And thus when a Man walk's in a Galery or Chamber adorned with Pictures, and pointing with his Finger or Cane at ſome Pieces, ſays: *This is King* George: *This is the Queen.* Yet it never enter'd into any Man's Heart to think it was the real King or Queen he meant. In like Manner; when the Scripture, or the Fathers call the Sacrament *Bread* and *Wine*, they only give them the Names of what they were before; becauſe they ſtill retain their former Shape and Appearance. But it is very obſervable, that neither the Scripture, nor the Fathers do call the *Sacrament Bread, ſimpliciter & ſine addito* (to uſe a School Phraſe) but with ſome Addition; as: *This* Bread, *The Bread that I will give, the Bread of Life, the holy Bread,*

&c.

&c. And the ſame may be ſaid of the *Wine*, *Cæteris paribus*.

In the 27th. Paragraph, your Grace ſaith, that ſuppoſing the Doctrine of *Tranſubſtantiation* to be in the general true; altho' adds your Grace, *we may as well ſuppoſe white to be black, and black to be white; yet if it may in ſome particular Caſes fail, it is manifeſt, that in worſhipping the Hoſt you ſtill remain under a great Hazard of the Sin of* Idolatry. *For if at any Time,* (continues your Grace) *when the Prayer of Conſecration is ſaid, no* Tranſubſtantiation *follows, your Worſhip, as* Coſterus *well obſerves, is given to a Piece of Bread. Now if the Perſon* (adds your Grace) *who ſays* Maſs *be not an Ordained Prieſt; if he has not a ſufficient Intention, to do what the Church intends ſhould be done; if the Wafer or Bread which he pretends to conſecrate be not made of Wheat*, with many other Defects occurring in the Celebration of *Maſs*, which your Grace has extracted out of the *Roman Miſſal*; there is no *Tranſubſtantiation*, and conſequently danger of *Idolatry* in worſhipping the Hoſt. For which Reaſon, your Grace ſincerely declares that, if you were of our Religion, you do not ſee how you could dare give the Worſhip, which we are taught to do, to the *Holy Sacrament* of the *Euchariſt*; except your Grace had been by, at the Ordination of the Prieſt who ſays *Maſs*, and were ſure that the Perſon who ordained him were truly a Biſhop, and that nothing neceſſary to ſuch an Ordination was omitted; and alſo except you had ſtood by and ſeen the Wheat Ground, and the Wine preſs'd out of the Grapes, and had kept them both in your own Poſſeſſion,

until you had ſeen the Wafer made, and had with your own Hand deliver'd both it and the Wine to the Prieſt at the Altar, ſo that you your ſelf might be ſure that no Change cou'd poſſibly be made of either of them, and moreover except you underſtood the *Latin* Tongue, and had heard the Prieſt rightly pronounce the Words of Conſecration. For, continues your Grace, when *Maſs* is ſaid, if the Bread and Wine are not tranſubſtantiated into the Body and Blood of Chriſt, it is groſs *Idolatry*, to give divine Worſhip to them; and this ſame *Tranſubſtantiation*, adds your Grace, depends upon ſo many other concurring Things, that you ſhould not know how it were poſſible for you to be ſufficiently ſure of it, except you had the Teſtimony of your own Eyes and Ears that every one of theſe Things, were with the greateſt Exactneſs obſerved and done.

This is, My Lord, the Subſtance, and moſtly in your Grace's own Words, of the Paragraph under Conſideration. All which, I think, may be reduced to two Heads, *viz.* Firſt, *Whether the People, who hear* Maſs *are guilty of* Idolatry *in worſhipping the Hoſt, when they cannot be ſure, but that ſome of the above-ſaid Defects occur?* Secondly, *Whether the Apprehenſion of a Failure in any of thoſe Things required for the Bread and Wine, and the Intention of the Prieſt be a ſufficient Reaſon, not to worſhip the Hoſt except the Precautions mentioned by your Grace be taken?*

To the firſt, I anſwer in the Negative, and maintain, that the People are not guilty of groſs or ſinful *Idolatry*, in Caſe it ſhould happen, that any one, or more of the aforeſaid Defects occurred.

curred; and that at moſt it is but material *Idolatry*; which very often is no Sin at all, as in this Caſe. For how is it conſiſtent with God's Goodneſs and Love for Mankind, or with right Reaſon to Judge Men Guilty of Damnable Sin, for performing an Act, by which they ſincerely intend the Worſhip only of Jeſus Chriſt their Lord and Maſter; and when it is morally impoſſible for them to diſcover any of the Defects which might hinder his being really and ſubſtantially preſent in the Sacrament? If *Zacheus* who, as it is very likely, heard only Chriſt's Voice, but cou'd not ſee (for the Croud) much more than his Face, when he bad him come down out of the *Sycamore* Tree; ſhou'd, by a Miſtake, adore, another Man of the Multitude; thinking him to be Chriſt, for the likeneſs he had to what he could diſcover of him. Does your Grace I ſay, think *Zacheus* wou'd be guilty of groſs or ſinful *Idolatry*, when his ſincere Intention was to worſhip Jeſus Chriſt? Or that the Holy Apoſtle and Evangeliſt St. *John*, was guilty of groſs or ſinful *Idolatry*, when he worſhipped the Angel, but thought he was God? Surely your Grace wou'd not entertain ſuch Thoughts either of the one or the other. In like Manner, if by any Chance it ſhou'd happen, that any of theſe Defects mentioned by your Grace ſhou'd take place at any Time, and that the People ſhou'd worſhip the Hoſt, which they ſincerely believe to be the true and real Body of Chriſt when duely conſecrated, and that their Belief thereof is founded in the beſt Authority human Nature is able to receive; Is it to be imagin'd Almighty God the great Lover of Man, ſhou'd judge them guilty of *Idolatry*, the moſt abominable

nable of Sins, when their ſincere and hearty Intention is to worſhip Chriſt alone, and when at the ſame Time, they are under a moral Impoſſibility of diſcovering the Defect? On the contrary they wou'd grievouſly Sin, as St. *Auguſtin* teaches in a Paſſage before cited, if they ſhou'd not adore it, when they have no ſufficient Reaſon to doubt, of the Validity of the Conſecration. Beſides, I hope your Grace will allow that the Sacrament is duely conſecrated ten thouſand Times, for once any ſuch defect happens. Is it not therefore, My Lord, more reaſonable the People ſhou'd always adore the Sacrament, ſeeing they are commanded to adore it when conſecrated, than not adore it at all, for fear of adoring it, when not duely conſecrated; and when they are ſure God will have a Regard to their pious Intention, as being under a moral Impoſſibility of diſcovering the Defect.

As to what your Grace produces out of the Jeſuit *Coſterus*, whom you call a learned Man, and whoſe Opinion will therefore I hope be of the greater Authority with your Grace, (in my humble Opinion) it proves invincibly our Doctrine. For he brings the Words cited by your Grace, as a tenth Proof of the *Real Preſence* and *Tranſubſtantiation* in the *Euchariſt*, and forms an Argument *ab Inconvenienti*, proving that if Chriſt's real Body and Blood were not contained in the Sacrament of the *Euchariſt*; The Church would have been guilty of groſs *Idolatry*, occaſion'd by Chriſt's own Words, for the ſpace of 1500. Years; but, in his Opinion, ſuch Behaviour was unworthy of our Saviour *Jeſus Chriſt*; towards his beloved Spouſe, for which he ſhed his precious Blood; and therefore concludes

cludes that his real Body and Blood are contained in the Sacrament: *Coſterus* his Argument runs *pari Paſſu* with this: It was groſs *Idolatry* in the Apoſtles, and has continued to be ſo in the Church for the ſpace of 1500 Years, greater than that of the *Gentiles*, *Egyptians*, or *Laplanders* to adore or pay divine Worſhip to Jeſus Chriſt, if he be not the true and living God. But the Apoſtles and the C. Church did, for the ſpace of 1500 Years, adore Jeſus Chriſt. *Ergo*, &c. Pray, My Lord, would it not be unreaſonable in this Caſe to ſay, that *Coſterus* charges the *Apoſtles* and the *Church* with groſs *Idolatry*? And as this would be a good Argument againſt thoſe, who deny the Divinity of Jeſus Chriſt; the Apoſtles and the Church believing him to be God upon the Strength of Inconteſtable Miracles, which can only be wrought by an Omnipotent Power, and that for the Teſtimony of Truth only. This I ſay, would therefore be a good Argument againſt thoſe who deny the Divinity of Jeſus Chriſt, otherwiſe God himſelf would be the Cauſe of their *Idolatry*. Even ſo *Coſterus* his Argument for the *Real Preſence* and *Tranſubſtantiation* holds good: Otherwiſe Chriſt himſelf muſt be charged with the pretended *Idolatry* of the *Roman Catholicks*, believing the *Real Preſence* of the *Body* and *Blood* of *Jeſus Chriſt* in the Sacrament, upon his own Expreſs Words: THIS IS MY BODY, THIS IS MY BLOOD. And as it is inconſiſtent with God's infinite Goodneſs to work a Miracle in Favour of a Lie, or for the Eſtabliſhment of a Falſhood; ſo it is repugnant to his Infinite Veracity to tell a Lie, or not to fulfil his Promiſes.

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But if after all this, My Lord, I ſhou'd grant, that *Coſterus* was of your Grace's Opinion (which I can by no Means do) He is but one, and makes ſo inconſiderable a Figure in the Catalogue of our learned Writers whether antient or modern (not to ſpeak of the Belief and Practice of the Faithful all over the *Eaſt* and *Weſt*, from the earlieſt Ages of Chriſtianity) that it wou'd give me no great Pain, otherwiſe than upon Account of his Soul: And I humbly conceive, when your Grace made uſe of his Authority, ſuch as it is, you did not at that Time, call to Mind that many great and learned Writers of the Church of *England* are, to a degree of Evidence, much more of our Opinion than they are of your Grace's upon the Point of the *Real Preſence* in the Sacrament.

To the Second, *viz.* Whether the Apprehenſion of a Failure in any of thoſe Things required for the Bread and Wine, and the Intention of the Prieſt be a ſufficient Reaſon not to worſhip the Hoſt, except the Precautions mentioned by your Grace, be taken. I anſwer, *Firſt*, that it is no Reaſon at all; becauſe a Moral Aſſurance is the moſt we can reaſonably expect not only in this, but alſo in every other weighty Affair of human Life. A Man takes a great deal of Labour, and Toil to purchaſe an Eſtate, and leaves it to a Son, of whom he has no other Aſſurance, that he is his own, but the Confidence he has in the Virtue of his Wife. Another gives his Banquier 5000 Pounds upon his Bill, upon the moral Aſſurance he has of his being able to pay him, when he calls for his Money; a third purchaſes a Town Land, pays down his Money before he takes or gets Poſſeſ-

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ſion of it, upon the Moral Aſſurance he has that the Man he deals with is honeſt, and will not fail in what he promiſes. *Secondly*, That other Sacraments and divine Ordinances are Subject to the like Defects, as to their Validity, and yet a moral Aſſurance of their being duely perform'd is all that any rational Man requires. A Child is Baptized. He grows up to Man's Eſtate, is ordained Deacon, Prieſt and Biſhop. Neither he, nor his Parents have any other but a Moral Aſſurance, that it was with Elementary, and not with ſome kind of thoſe Waters, which Gentlewomen uſually diſtil in their Houſes that he was Baptized; and I am ſure there is much more Danger of it's being ſo perform'd, than of a Prieſt making Uſe of *Rice-flower Bread*, or *Vinegar* in the *Maſs*; becauſe the Taſte in theſe, is always conſulted, and wou'd ſoon diſcover the Miſtake; but in thoſe it is not. And if it ſhou'd happen, that any thing eſſential to the Sacrament of *Baptiſm* be wanting, either in the Matter or Form, by the Uſe of thoſe diſtilled Waters, or by any other Defect, the Man is not Baptized, nor conſequently, Deacon, Prieſt, or Biſhop; neither are thoſe, whom he might happen to ordain, Deacons, Prieſts, or Biſhops; yet we ſee no Scrupple made in believing Men to be truly Baptized, and truly ordained. In like Manner, we need not Scrupple that the Prieſt, who ſays *Maſs*, does duely conſecrate with the right Matter and Form, but may ſafely rely upon his Integrity; and conſequently worſhip the Hoſt without any Danger of *Idolatry*. It is, indeed requiſite that all the Care and Caution human Prudence can ſuggeſt, ſhou'd be taken both in *Baptiſm*, *Ordination*, and in celebrating *Maſs*;

And

And it's for this Reaſon, the Defects, your Grace Mentions, are prefixed to our *Miſſals*; to the End they may be avoided, or redreſs'd in Caſe, the Prieſt, or any other concerned in the things pertaining to the Altar, ſhou'd, thro' human Frailty or neglect, commit Miſtakes. But that Men ſhou'd be always in Apprehenſion concerning the Validity of their *Baptiſm*, or their Ordination, or that they wou'd not worſhip *Jeſus Chriſt* in the *Euchariſt*, for fear of committing *Idolatry*; *Except they had been by* (as your Grace ſays) *at the Ordination of the Prieſt, who ſays* Maſs, *and were ſure that the Perſon who ordained him were truly a Biſhop, and that nothing Neceſſary to ſuch an Ordination was omitted; and alſo except they had ſtood by and ſeen the Wheat ground, and the Wine preſſed out of the Grapes, and had kept them both in their Poſſeſſion until they had ſeen the Wafer made, and had with their own Hands deliver'd both it and the Wine to the Prieſt at the Altar*; is in my humble Opinion, no way requiſite, and, in many Caſes, impoſſible to be practiced. And ſeeing your Grace wou'd put a *Roman Catholick* under ſo many hard and inſuperable Difficulties, in order to be certain of the Validity of Conſecration, for fear of committing the pretended *Idolatry*. I cannot help thinking, your Grace muſt needs be in the moſt uneaſy Situation imaginable, for want of thoſe Certainties and Evidences (which you cannot poſſibly have) of your *Baptiſm*, without which there is no *Ordination*, no nor *Salvation*.

CHAP.

CHAP. VIII.

Of Communion in one Kind.

YOur Grace's 28th. Paragraph begins thus: "I have thus long inſiſted upon the Abſurdities of *Tranſubſtantiation* and it's Conſequences; becauſe they appear to me to be ſo very groſs, that if you will but ſeriouſly and impartially conſider them, it cannot but bring you to a ſight of your Errors. I will but mention three or four more of thoſe Additions, which Pope *Pius* has made to the Catholick Faith, and leave you, between God and your own Conſciences to conſider of them. Did then the Apoſtles every where teach the Chriſtian Church, under Pain of Damnation to believe, that under one Kind only, whole and intire Chriſt, and a true Sacrament is taken and received? Is it not moſt notorious that Jeſus Chriſt himſelf inſtituted this bleſſed Sacrament under both Kinds, and commanded his Diſciples to *drink* of the *Cup*, as well as to *eat* of the *Bread*, which he gave them? Is it not confeſs'd by the moſt learned of your own Communion (and denied by none that I know of) that, in Purſuance of this Inſtitution of Chriſt the whole Church every where, for above a Thouſand Years, gave the Sacrament in both Kinds to all the People? And does not St. *Paul* in the moſt expreſs Terms, require that every one ſhould ſo receive it? *Let a Man examin himſelf*, (ſays he) *and ſo let him eat of the Bread, and Drink of the Cup*; 1. Cor.

" Cor. 11. 28. Was it ever eſtabliſh'd as a " Law even in the Church of *Rome*, that the " People ſhould receive under one Kind only, " until the Council of *Conſtance*, in the Year, " 1415, ſo decreed? And that (as they them- " ſelves expreſs it) *in direct Oppoſition to Chriſt's* " *own Inſtitution*? Their Words are, *Licet* " *Chriſtus poſt Cœnam inſtituerit, & ſuis Diſcipu-* " *lis adminiſtraverit, ſub utraque Specie Panis &* " *Vini, hoc venerabile Sacramentum; tamen* " *hoc non obſtante*, &c. *Conc.* Conſt. *Seſſ.* 13. " Certainly to receive *a true Sacrament*, is to " receive all that Chriſt has therein inſtituted or " appointed to be received: For if any thing, " which Chriſt has ſo inſtituted, be wilfully omit- " ted, it cannot be a true Sacrament, but muſt be " either none at all or at beſt but a defective or " imperfect one; and yet the Council of *Trent*, " in the ſame Breath (Seſſ 21. Cap. 3.) owns that " Chriſt inſtituted this Sacrament and deliver'd " it to the Apoſtles in both Kinds, and at the " very ſame Time, declares that the true Sacra- " ment is received under one Kind; (which is " now become a Part of that Catholick Faith, " without which (according to Pope *Pius*) no " Man can be ſaved."

Had your Grace been pleas'd in the Beginning of this Paragraph, to change your Stile a little, and ſay: *I have thus long inſiſted upon the Difficulties attending* Tranſubſtantiation. I ſhould have readily agreed with your Grace. Difficulties there are, indeed, inſuperable by human Comprehenſion attending *Tranſubſtantiation*, and the Myſtery of the *Trinity*; but greater attending the latter, than the former; for which we cannot otherwiſe account, than by adoring what

what we cannot comprehend, as I had the Honour to tell your Grace before out of the primitive Fathers, and a learned Biſhop of the Church of *England*. But that there ſhou'd be any Abſurdities in what my Redeemer ſaid, or did, I will not, I cannot ſay.

Your Grace proceeds, and a few Lines after, asks this Queſtion: *Did then the Apoſtles every where teach the Chriſtian Church, under Pain of Damnation, to believe that under one Kind only, whole and intire Chriſt, and a true Sacrament is taken and received?* With humble Submiſſion, My Lord, I think the proper Queſtion (in this Debate between your Grace and us) ſhou'd be this: *Did not the Apoſtles every where teach the Church, that it was eſſentially neceſſary to receive the Sacrament in both Kinds?* For if ſo: Then to take it in one Kind is to take no Sacrament at all (as your Grace obſerves) ſince the Eſſence of any Thing is indiviſible. Take away an eſſential Part, and you deſtroy the whole. Take away the Soul from the Body, the Man is no more. If then to take in both Kinds be of the Eſſence of the Sacrament, and that it is eſſentially neceſſary to drink the Blood, as well as it is to eat the Body of Chriſt in the Communion, it will neceſſarily follow that the Sacrament was always, in the true Church of Chriſt received in both Kinds by both Clergy and Laity, not only for a thouſand Years, as your Grace ſays, but alſo from the beginning to this Day; and that if, by any Chance, it had happened to be taken in one Kind, the Church muſt have looked upon it as a great Abuſe, and have condemned it as ſuch. But, the quite contrary appears by the beſt Monuments we have of the Practice

and Doctrine of the primitive Church, tells us, that the Sacrament was given to and little Children under the Species o to the Sick under that of *Bread*, to the *ries* or *Hermits*, to Travellers for their ſ Comfort in any Neceſſity or Danger, the People to take at home in their Houſe the ſame Kind.

Your Grace ſays, *It is confeſſed by t learned of our Communion, (and denied that you know of) that the whole Churc where, for above a Thouſand Years ga Sacrament in both Kinds to all the People.* Grace then, did not read the Biſhop of *M Treatiſe* upon this Subject, nor *Belarmin Peron*, nor an hundred other Controv who all affirm what I here advance. N Words of Chriſt plainly evince it. *If an eat of this Bread he ſhall live for ever, a Bread that I will give is my Fleſh* (to uſe own Verſion) *which I will give for the l the World.* Joh. 6. 51. ſays Chriſt. If t eating that Bread which is his *Fleſh*, I ſha for ever; do not I receive all that I want? can I expect, by eating and drinking the and *Blood* of *Chriſt* more than to live for which Chriſt tells me I ſhall attain to, by



ge of St. *Paul*, two Things are evidently ain: The *Firſt*, that to take of either Kind, amely, under the Species of Bread to ſome, and der the Species of Wine to others, was ſuffi- ent in order to eternal Salvation. The *Se- nd*, that the Body and Blood of Chriſt are ally contained under either Kind, that is, ei- er under the Species of Bread, or under the ecies of Wine, ſince St. *Paul* affirms, that hoſoever takes either Kind unworthily ſhall guilty of the Body and Blood of the Lord, hich ſurely he could not be, by taking the dy only, if the Blood of Chriſt was not there o.

Your Grace will tell me it is in the Engliſh bles with the Copulative *and*, and not with Disjunctive *or*. *Wherefore whoſoever ſhall this Bread, and drink this Cup of the Lord worthily*, &c. I know, My Lord, it is ſo, I cannot help it. But this I know alſo, t this Tranſlation is contrary to all the Ma- ſcripts, and antient printed Texts, of St. ul, whether in *Greek* or *Latin*, that ever I u'd find; and I do aſſure your Grace, I did rch many, and had an Opportunity of conſul- g ſome of the beſt Libraries in *Europe*. They render'd with the Disjunctive *vel* in all the tient Manuſcripts and printed Copies of the tin *Vulgat*, which I cou'd meet with, and ich cannot be ſuſpected of any Deſign, as ng made long before our Diſputes aroſe; they ſo in all the *French* Tranſlations even thoſe *Geneva*, that ever I read: *Quiconque man- a de ce Pain ou boira de cette Coup.* They ſo in the *Latin* Bible of *Tremellius* and *Ju- ius* printed in *London* 1661. *Quiſquis ederit*

Panem hunc, vel biberit Poculum Domini, In a Word, I believe there is not a Manuſcript, or printed Bible extant, except your *Engliſh*, and thoſe made from it, that has the Copulative *and* in this Verſe of St. *Paul.*

Perhaps your Grace may tell me again; that the Copulative καὶ, *and*, is often in the Bible taken for the Disjunctive ἢ, *or*; I grant it is, My Lord; But I am pretty ſure your Grace will never find in any other Tranſlation of the new Teſtament, except your own, that ever this *Disjunctive* ἢ, *or*, was taken for the Copulative καὶ, *and*; or that any other Interpreter had render'd it ſo. Whence I conclude from the Words of Chriſt, and St. *Paul*, that neither Chriſt intended, nor St. *Paul* ever taught, it ſhou'd be eſſential or neceſſary, for the worthy Participation of the Sacrament, to take it in both Kinds; and that the giving it in one or both, is but a Point of Diſcipline left by Chriſt to the Diſcretion of the Church; as the Exigencies of Time, Place, and Perſons ſhall require: For beſides the many Prophanations that attended the giving the Cup, as the ſpilling and treading under Foot the *precious Blood* of our *Redeemer* (which cou'd not be ſeen without Horror) when the firſt Fervour of Chriſtianity abated, and Multitudes came crouding to receive it. The all ſeeing God, *qui attingit a Fine ad Finem fortitér, & omnia diſponit ſuavitér*, foreſaw it was naturally impoſſible for all Chriſtians and in all Countries, to take the Sacrament in both Kinds. How many Countries are there in the World where no Wine grows? How many remote and barbarous Nations have received the Faith, and have Millions of Chriſti-

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ans among them, who have little or no Wine at all? How many abſtemious Chriſtians are there in the World, who cannot bear the Taſte or Smell of Wine? And to go no further, for an Inſtance of all this, than the *Northern* Parts of our own Country. How many of their Prieſts, to my certain Knowledge, are ſo poor, that many of them do ſcarce receive as much Money in a Year, from their Pariſhioners, as wou'd purchaſe Wine enough to communicate their People, under the Species of Wine only, even at *Eaſter*!

And muſt none of all theſe receive the Sacrament in one Kind, becauſe they cannot receive it in both? No doubt they ought not, if the taking it in both Kinds be of the Eſſence of the *Sacrament*. What will become then, of the People in the primitive Church, of the *Solataries* or *Hermits*, who frequently or rather daily took it under the Species of Bread alone? Of the People who took it at Home in their Houſes, of the ſick who took it likewiſe under the ſame Species? Or of the Children, who took it under the Species of Wine? Or rather what ſhall we ſay of the primitive Holy Fathers and Paſtors of the Church, who not only ſaw and knew, but alſo approved of this Practice? St. *Cyprian*, *Lib. de Lapſis*, gives three Inſtances of this Practice of the firſt of which, he was an Eye Witneſs himſelf. The *firſt* of a little Girl at the Breaſt. The *ſecond* of a certain Woman who had at Home in her Houſe the Bleſſed *Sacrament*, under the Species of Bread, laid it up in a Box or Cheſt. And the *third* of a Man, who attempted to carry home the *Sacrament* under the Species of Bread, between both

his Hands, as the Chriſtians were accuſ
do, and to take every Day at Home i
to ſtrengthen themſelves againſt the Vi
the Perſecutions which they hourly e
Let us hear his own Words: " Præ
" Teſte me ipſo accipite quid evenerit.
" tes forte fugientes, dum trepidi minùs
" ſulunt, ſub Nutricis Alimento parvul
" am reliquerunt. relictam Nutrix de
" Magiſtratus. Illi ei apud *Idolum*, q
" pulus confluebat, quod Carnem nec du
" edere per Ætatem, Panem Mero
" quod tamen & ipſum de Immolatione
" tium ſupererat, tradiderunt. Recepi
" poſtmodum Mater. Sed Facinus Puel
" miſſum tam loqui & indicare non potu
" nec intelligere prius potuit, nec arcer
" noratione igitur obreptum eſt, ut Sacr
" bus nobis eam ſecum Mater inferret.
" nim Puella mixta cum Sanctis, Precis n
" Orationis impatiens, Nunc Ploratu
" nunc Mentis Æſtu cæpit fluctuabunda
" & velut Tortore cogente, quibus pote
" dicijs Conſcientiam facti in ſimplicibus
" Annis rudis Anima fatebatur. Ubi v
" lenibus adimpletis Calicem Diaconus
" Præſentibus cæpit, & accipientibus
" Locus ejus advenit, Faciem ſuam Parv

" tanta Majeſtas!" *Hear what happened, I my ſelf being preſent and Witneſs thereof. A certain Father and Mother fleeing from Perſecution, whilſt in their Fear they did not take ſufficient Care, left to be Suckled by a Nurſe their little Daughter, of whom the Nurſe informed the Magiſtrates: Theſe gave the Child, at the* Idol, *whither the People gather'd together, Bread ſteeped in Wine, becauſe ſhe could not eat Fleſh for her Age, which Bread remained of what was offered in Sacrifice by thoſe who periſh. The Mother afterward recieves her Daughter, but the Child could neither tell the Crime ſhe committed, nor underſtand it, nor hinder it. It happened therefore ignorantly, that as we were offering the Sacrifice, her Mother brought her in with herſelf. But the Girl mixt with the Saints, not being able to bear our Prayers, began now to tremble and cry; again to move and ſwell up, and, as if ſhe had been compelled by an Executioner; her Ignorant Soul in ſo tender Years confeſſed the Fact, with ſuch Marks as ſhe was able to give thereof. But when the Solemnity was over, the Deacon began to preſent the Chalice to ſuch as were by; and when they had received, and it came to her turn, the little one turned aſide her Face, by the Inſtinct of the divine Majeſty, cloſed her Mouth with her Lips, and refuſed the Chalice. The Deacon however perſiſted, and notwithſtanding her Reſiſtance poured down her Throat ſome of the Sacrament of the Chalice. Immediatly followed, ſobbing and heaving. The* Euchariſt *cou'd not remain in a polluted Body and Mouth. The Drink ſanctified in the Blood of the Lord, came up out of her polluted Bowels, ſo great is the Power of the Lord, ſo great his Majeſty!*

" Et cum Quædam (*continues St.* Cyprian
" cam ſuam, in qua Domini Sanctum fuit, I
" bus indignis tentaſſet apperire, Igne inde
" gente deterrita eſt, ne auderet attingere.

And when a certain Woman had atte
with polluted Hands, to open her Cheſt, in w
the holy one of the Lord was laid, ſhe w
frightened by a Fire flaming out from th
that ſhe durſt not touch it.

" Et alius (*adds he*) qui & ipſe maculatus
" crificio a Sacerdote celebrato, Partem
" cæteris auſus eſt latenter accipere : San
" Domini edere, & contrectare non potuit:
" nerem ferre ſe appertis Manibus invenit."

And another, who was alſo polluted ; w
the Prieſt had celebrated the Sacrifice, preſu
to take privily a Piece with the reſt ; he could
eat or touch the holy one of the Lord ; he fo
when he had opened his Hands, that he ca
Aſhes.

Here your Grace may pleaſe to obſerve,
St. *Cyprian* was ſo far from condemning
Practice of giving the Sacrament in one K
to little Children under the Species of Wine
Men and Women under the Species of Brea
be carry'd to their Houſes ; for their daily
ritual Refection, and in order to ſtreng
themſelves in Time of Perſecution, that he

Matter, than that of a Man of St. *Cyprian*'s Antiquity, Learning and Piety. But that your Grace may ſee this Practice was not peculiar to the Churches of *Affrica*, of which St. *Cyprian* was the chief Biſhop in his own Days: I ſhall furniſh your Grace with Examples, of the like Practice, both in the *Greek* and *Latin* Churches.

Euſebius Cæſarienſis the famous Eccleſiaſtical Hiſtorian, *Lib* 6. *Cap.* 36. relates a Paſſage to the ſame Purpoſe, which he copied from a Letter wrote by *Dionyſius* Biſhop of *Alexandria* to a certain *Fabius*, who favoured the Schiſm of *Novatus*. Here are *Dionyſius* his Words, made Engliſh from the *Greek*: *There dwelt with us a certain faithful Old Man, whoſe Name was* Serapion: *Who altho' he had paſſed a great Part of his Life with Integrity and blameleſs, yet in Time of Perſecution fell through Infirmity of Mind. This Man very often earneſtly deſired to be again received into the Church: But no Man, becauſe he had ſacrificed to the* Idols, *gave Ear to his Petition. Having fallen into a Fit of Sickneſs, he continued three Days without Speech or Senſe. On the fourth Day being a little eaſed, he called his Nephew unto him, and ſaid: How long will ye detain me O Son? Haſten I pray, and diſmiſs me ſoon. Call unto me one of the Prieſts. When he had ſpoke theſe Words, he loſt his Speech again. The Boy ran for the Prieſt. It was then Night; the Prieſt himſelf was ſick, and could not come to him: But becauſe I had order'd, that ſuch as were upon the Point of Departing this Life, ſhou'd be made Partakers of the holy Myſteries (provided they had called for them, and eſpecially if before, whilſt they were in perfect Health, they had humbly deſired them) That ſo being*

ing diſmiſſed with good Hope they might de
this Life. The Prieſt gave the Boy a
Particle of the Euchariſt, *commanded him*
moiſten it, and to put it in the Mouth of the
Man. The Boy went homewards, and
he was not far off, before he could enter into
Houſe with what he carried. Serapion *ſpoke*
and ſaid, Son thou art come; the Prieſt it
could not come, but do thou quickly what
art order'd, and diſmiſs me. The Boy moiſt
the Euchariſt, *and gave it into his Mo*
which he having ſwallowed immediately gav
the Ghoſt.

Tertullian long before either St. *Cyprian*
Dionyſius were born, approved of this Practi
and gives an evident Teſtimony of it. *Lib.*
Orat. Cap. 14. His own Words are: "Simi
" ter de Stationum Diebus, non putant plæri
" Sacrificiorum Orationibus interveniendu
" quod Statio ſolvenda ſit accepto Corpore D
" mini, ergo Devotum Deo Obſequium E
" *chariſtia* reſolvit, an majus Deo obligat? No
" ne ſolemnior erit Statio tua ſi & ad Aram D
" ſteteris? Accepto Corpore Domini & reſe
" vato utrumque ſalvum eſt, & Participatio S
" crificij, & Executio Officij." *In like Manner*
concerning the Days of Station (Faſting Days)
there are ſome who do not think they are obliged
to aſſiſt at the Prayers of the Sacrifices, becauſe
the Station is over, when they receive the Body of
the Lord. Does therefore the Euchariſt *diſſolve*
our pious Obedience to God, or does it not rather
tie us to him? Is not your Station the more So-
lemn if you ſtand even at the Altar? When you
receive the Body of the Lord, and reſerve it,

both

both are perfected, as well the Participation of the Sacrifice, and the Diſcharge of your Duty.

And again, *Lib. 2. ad Uxor. Cap. 5.* " Non " ſciet Maritus quid ſecretò ante omnem Cibum " Guſtes? Et ſi ſciverit, Panem, non illum credit " eſſe qui dicitur"? *Will not your Husband know what you ſecretly taſte before all Food? And if he ſhould know it, will not he believe it to be Bread, not that which it is called?* The Chriſtians then, and even the Women did reſerve the *Euchariſt* under the Species of Bread, and brought it home to their Houſes, in order to receive it conſtantly before any other Food, for their ſpiritual Refection.

The Manner of St. *Ambroſe* his receiving the Sacrament under the Species of Bread, which muſt needs, by the Circumſtances, be reſerved either in the Houſe, or in the Church near the Houſe, is no leſs evident, but much more remarkable, *Paulinus in Vita Sti. Ambroſ.* tells us, that St. *Honoratus* Biſhop of *Verceiles*, who came to viſit St. *Ambroſe* in his Death Bed, was in the dead Time of the Night, call'd upon, by a Voice from Heaven, which ſaid to him thrice: *Ariſe, delay not, he is departing*; that *Honoratus* came down, and gave him the Body of the Lord; and that as ſoon as he had received it, he expired. Is it then to be imagined, that if Jeſus Chriſt did inſtitute the Sacrament under both Kinds ſo as that the taking of both, ſhou'd be eſſentially neceſſary, the heavenly Voice which warned St. *Honoratus* to go down, wou'd not warn him a little ſooner, that he might have Time to give him the Sacrament under both Kinds? But neither St. *Honoratus*, nor any other Biſhop or Paſtor of the Church, ever found

found fault with the Communion of St. *Ambroſe*, nor condemned it as contrary to Chriſt's Inſtitution; which yet they wou'd not fail to do, had they believed it was eſſentially neceſſary for the worthy Participation of the Sacrament to take it in both Kinds. The ſame Practice is further confirmed by the Conduct of *Satyrus*, St. *Ambroſe* his elder Brother. This Man (as St. *Ambroſe* himſelf, *Lib. de Obit. Frat. Satyr.* tells us) being in a violent Storm at Sea, in which all on Board deſpair'd of Life, and ſeeing the Chriſtians preparing themſelves for Death by receiving the ſacred Body of Chriſt, which they carried about them, begged one of them to give him a Particle of it, and for as much as he was not at this Time Baptized, but was only a *Catechumen*, he wrapped it up in a Handkerchief, put it about his Neck, and Caſt himſelf into the Sea; and by the Mercy of God, he and all the Chriſtian Paſſengers came ſafe to Shore, tho' the Ship was wrecked to Pieces.

It wou'd be tedious to Inſtance in all the Facts of this Nature recorded in Hiſtory, and in the Works of the Fathers. To ſay nothing then of the Diſcipline of the *Orientals*, whether Orthodox or *Hereticks* who, as appears by their antient and modern *Rituals* gave in all Ages, the Sacrament, for the moſt part under the Species of Bread to the Sick, and to the Children at the Breaſt under that of the Wine, of which many Inſtances, are to be ſeen in the 4th. *Tome* of *Monſieur Renaudot's Perpetuity of the Faith*: I ſhall conclude with this Argument: Either Chriſt commanded the joint Adminiſtration of the Sacrament under both Kinds, or he did not. If he did, then they cou'd never have been parted,

parted, even in private Communions, without Sacrilege; then were *Tertullian*, St. *Cyprian*, St. *Dionyſius* of *Alexandria*, St. *Baſil*, and (to ſay nothing of the reſt of the *Latin* Fathers and Paſtors) all the *Orientals* whether *Hereticks* or Orthodox Paſtors, who both by Word and Deed, approved of, and countenanced this Practice, guilty of Sacrilege. If he did not, then it is Matter of Diſcipline only, and conſequently, the Church may give it in both, or in one Kind, as the Exigencies of Time, Place and Perſons require.

Chriſt did, indeed inſtitute both Kinds, and did Command all the Apoſtles, and none were then preſent but the Apoſtles, to drink as well as to eat. But then his Deſign was to offer a Sacrifice, as well as to inſtitute a Sacrament, and for as much as he intended to make them Prieſts, and veſt them with the Power of offering the ſame Sacrifice, and that a Sacrifice is not fully compleated till it is conſumed; he commanded them to take both Kinds to that Purpoſe; and that they might moreover clearly and plainly ſee what they were to do, when he made them Prieſts, and ſaid: Do this, *Hoc facite*, that is, do what you ſee me do now, as I am offering my ſelf to my Heavenly Father for the Remiſſion of Sins, and am eating my Body, and drinking my Blood. Or as St. *Jerom* Words it, *Ipſe Conviva & Convivium, ipſe comedens, & qui comeditur.* So do ye perſonate me, Offer up my Body and Blood, myſtically ſeparated from one another, under the Types of Bread and Wine, by virtue of my Words, *which are Spirit and Life*, and compleat the Sacrifice by taking both Kinds as you ſee me do. But that he com-

commanded all Chriſtians to take the Sacrament in both Kinds, is no where to be ſeen, either in the Scripture, or in the Works of the antient Fathers. On the contrary, as it has been the Belief of the Catholick Church from the Beginning, that whole and intire Chriſt's Body, Blood, Soul and Divinity are contained under either Kind; and as in the Law of *Moſes* the People, who offer'd their Sacrifices by the Hands of the Prieſts of the *Levitical* Order, were Partakers of the Benefit of the Sacrifice, when they eat of any Part of it; or as thoſe who gathered the *Manna*, had all the ſame Quantity; tho' ſome gathered more, ſome leſs, as the Law ſays, and as St. *Paul* affirms, "Qui multum "non abundavit, & qui modicum non minora-"vit." *He that gather'd much, had nothing over, and he that gathered little had no Lack.* 1 Cor. 8. 15. So thoſe who received the *Euchariſt* in both Kinds, (of which this *Manna* and theſe Sacrifices were Types and Figures) received no more than ſuch as receive it in one Kind only. Of this we have a further corroborative Proof from the Words of St. *Theodorus Studita*, a famous *Grecian* Father of the ninth Century, and a Man very much celebrated for his extraordinary Piety and Learning; who ſays, *Lib. 2. Epiſt.* 129. *That the Communion under one or both Species for the Laity, was indeed a Matter of Indifferency; becauſe no leſs was received under one, than under both Species.* Nor is it to be doubted that this is, and always was the Opinion of the *Greek* Church, for theſe two Reaſons. 1°. Becauſe they never did aſſign the Cauſe of the Sacrament in one Kind to the Laity in part for their Breach of Communion

munion with, or *Schiſm* from, the *Latin* Church, as may be ſeen by the Acts of the Council of *Florence*, and all the Defences they ever drew up in their own Juſtification; tho' they do, and did, ever ſince the Days of *Photius* their *Protho-ſchiſmaticus*, reproach them with conſecrating in unleavened Bread, with the Addition of the Word *Filioque* to the Creed, *&c.* 2°. Becauſe they themſelves always gave, generally ſpeaking, the Sacrament to the Sick in Bed under the Species of Bread alone, and in latter Ages never otherwiſe, as appears by their *Rituals* and publick Office Books. 'Tis true, theſe modern *Rituals* direct, that the ſacred Hoſt, reſerved to communicate the Sick, ſhou'd be firſt ſteeped in the ſacred Cup; But then the ſame *Rituals* direct alſo, that this Hoſt ſhou'd be put upon the *Paten*, and laid upon a Chafing-diſh, with burning Coals under it, till all the Moiſture is evaporated, and the Hoſt made very dry, that it may the longer hold uncorrupted. But ſurely to take this Hoſt that has no Moiſture at all in it, cannot in any Conſtruction of Speech be underſtood ſo as to mean, that the Sick Man doth eat and drink the Body and Blood of Chriſt. 'Tis indeed to partake of the Body and Blood of Chriſt, when it is taken after this Manner; becauſe both are under one Kind: But to drink a thing that is not liquid, is a manner of ſpeaking as yet unheard of. Nor is it out of any Fear of not giving the Body and Blood of Chriſt to the Sick under the Species of Bread, if it were not firſt dipped in the ſacred Cup, that they obſerve this Practice, but to ſignifie as *Denis Barſalibi* a famous *Grecian* Author, and ſome of their *Liturgies*, inform us; that Chriſt is but

one

one in two Natures, and to this Purpoſe ſay; *This is the Body of that Blood, and the Blood of that Body*, when they make the Intinction of the Hoſt in the Chalice; not unlike the Practice obſerved in the *Roman Miſſal*, of mixing a Particle of the Hoſt, with the Sacred Blood in the Chalice, when the Prieſt ſays: "Hæc Commixtio "& Conſecratio Corporis & Sanguinis Domini "noſtri Jeſu Chriſti, fiat accipientibus nobis in vi- "tam æternam, *Amen.*" *May this Mixture and Conſecration of the Body and Blood of our Lord Jeſus Chriſt, avail us who receive it, unto the Life Everlaſting*, Amen. And ſince this is practiced at every *Maſs*, and before either the Prieſt, or any of the People receive the Sacrament, and that this Intinction or Mixture of one Hoſt with the Chalice, of the many Hoſts upon the Altar, and that this is done at every *Maſs* before the Sacrament is given to any Body; I ſee no Reaſon why we may not as juſtly ſay, all the Hoſts on the Altar are ſanctified to the ſame purpoſe, that is, to ſignifie the Union of the divine and human Nature in one Chriſt, by the Mixture of one Hoſt with the Blood in the Chalice, as well as if all the Hoſts on the Altar had been mixed with it; ſince they are all, both that which is mixt and thoſe that are not, one and the ſame Chriſt. Hence I think it appears, that all the Difference between the *Greek* and *Latin* Churches on this Subject is, that the *Greeks* do by many Actions, what the *Latins* do by one only. That is, the *Greeks* mix every *Hoſt* they give the Sick in Bed with the Blood; whereas the *Latins* mix only one *Hoſt*; which with the Blood is taken by the Prieſt at the Altar, to compleat the Sacrifice,

and

and reſerve the Remaining Hoſts for the People. But that the Practice of the *Greeks* herein, is not grounded upon their Belief of a Neceſſity of taking the Sacrament in both Kinds, in Order to expreſs the Death and Paſſion of Chriſt, that is, of taking his Body a Part, and his Blood a Part, to commemorate the real Separation of his Body from his Blood upon the Croſs; is evident by another Practice of their's ſubſequent to this, namely, that, as I ſaid before, they dry the Hoſts that are mixt with the Chalice over a Chaffing-diſh, till all the Moiſture is evaporated, before they give them to the Sick. For theſe Hoſts thus dryed are no more capable of expreſſing the ſeparation of Chriſt's Blood from his Body upon the Croſs, than the Hoſts given by the *Latins* to the People. Nor does their Manner of giving the Sacrament to the People at publick Service expreſs it much better. For it is evident by their *Rituals* and *Rubricks*, that for many Ages paſt, they communicate the People at publick Service, with the Hoſt dipp'd or ſteep'd in the Chalice, and with a little Spoon conſecrated to that Purpoſe, take it out of the Chalice and put it into the Mouths of the Communicants, which can no more expreſs the real ſeparation of Chriſt's Blood from his Body upon the Croſs, than if they had given it under either Kind. For to expreſs this Separation, they ſhou'd give the Body by it ſelf, in one Action, and the Blood by it ſelf, in another.

Upon the whole. The Faith or Belief of the *Grecians*, and *Orientals*, is the ſame with that of the *Latins* upon the Subject of the *Euchariſt*, and their Practice or Diſcipline, in the main, the ſame. They believe the *Real Preſence*

ſence; and *Tranſubſtantiation*, they believe the *Sacrifice* of the *Maſs*, as the *Latins* do. They believe whole Chriſt, Body and Blood, Soul and Divinity, to be under either Kind. And if they adminiſter the Sacrament to the People with ſome Difference, tho' not much, from the manner it is adminiſtred in the *Latin Church*; this only ſhews, that to give it to the Laity in one or both Kinds, is but a Matter of Diſcipline, which muſt of neceſſity be always ſomewhat different, in different Countries. But of this enough.

Had your Grace been pleaſed, in citing the Canon of the Council of *Conſtance*, to add a few Words more after the words *non obſtante*, &c. I am humbly of Opinion, the Matter in debate wou'd be ſet in a clearer Light: I ſhall therefore beg leave to inſert them here: " Licet " Chriſtus poſt Cænam inſtituerit, et ſuis Diſ- " cipulis adminiſtraverit ſub utraque ſpecie Pa- " nis et vini hoc venerabile Sacramentum: Ta- " men *hoc non obſtante*, Sacrorum Canonum Au- " thoritas laudabilis et approbata Conſuetudo " Eccleſiæ ſervavit et ſervat, Quod hujuſmodi " Sacramentum non debet confici poſt Cænam, " neque a Fidelibus recipi non Jejunis, niſi in Caſu " Infirmitatis, aut alterius Neceſſitatis, a Jure vel " Eccleſia conceſſo vel admiſſo. Et ſicut hæc " Conſuetudo ad evitanda Pericula et Scandala, " eſt rationabiliter introducta, quod licet in pri- " mitiva Eccleſia hujuſmodi Sacramentum reci- " peretur a Fidelibus ſub utraque Specie, poſtea a " conficientibus ſub utraque, & a Laicis tantum- " modo ſub Specie Panis ſuſcipiatur: Cum firmiſſi- " mè credendum ſit, & nullatenus dubitandum,

in-

" integrum Chriſti Corpus & Sanguinem tam ſub " Specie Panis, quam ſub Specie Vini veracitèr " contineri. Unde cum hujuſmodi Conſuetudo ab " Eccleſia, & Sanctis Patribus rationabilitér in- " troducta & diutiſſimè obſervata ſit, habenda eſt " pro Lege quam non licet reprobare, aut ſine " Eccleſiæ Authoritatè pro Libito mutare." *Tho' Chriſt did inſtitute this venerable Sacrament after Supper, and adminiſtred it to his Diſciples, under both Species of Bread and Wine:* Tamen hoc non obſtante. *Yet this notwithſtanding, the Authority of the ſacred Canons, the laudable and approved Cuſtom of the Church hath kept and doth keep, that this Sacrament ought not to be made after Supper, nor to be taken by the Faithful but faſting, except in Caſe of Sickneſs or other Neceſſity, allowed or admitted by Law or by the Church. And as this Cuſtom was rationally introduced to avoid ſome Dangers and Scandals, that tho' in the primitive Church this Sacrament was received by the Faithful under both Species, afterwards by thoſe who made it under both, and taken by the Laity under the Species of Bread alone: Since it is firmly to be believed, and no Ways to be doubted, that the intire Body and Blood of Chriſt are truly contained, as well under the Species of Bread, as under the Species of Wine. Wherefore ſince this Cuſtom has been rationally introduced, and very long obſerved by the Church, and the holy Fathers, it is to be deemed a Law, which it is lawful to reject or to change at Pleaſure, without the Authority of the Church.* I think, My Lord, it is plain by the very Words of this Canon, that the *Non obſtante* refers to the Inſtitution of the Sacrament after

Supper, and to the Adminiſtration of it to thoſe that were not faſting; and is not your Grace as much concerned in this *Non obſtante* as the Roman Catholicks, ſince you never make the Sacrament after Supper, nor give it but to ſuch as are preſumed to be Faſting? Your Grace will poſſibly ſay: Your Quarrel with us is not for not giving the Sacrament after Supper, or to ſuch as are faſting; but becauſe we do not give it to the Laity under both Kinds, to which I anſwer, that our Queſtion at preſent, is whether the *Non obſtante* of the Council of *Conſtance* refers to the Inſtitution under both Kinds, or to the making or conſecrating the Sacrament, after Supper, or the adminiſtring of it to the People not faſting. And the Words of the Council ſay plainly it is to the latter. As to the lawfulneſs of giving it to the Laity in one Kind. I think I have ſufficiently made it out in the foregoing Pages. Had the Council of *Conſtance* ſaid, that tho' Chriſt did Inſtitute or Conſecrate this Sacrament under both Species of Bread and Wine, *tamen hoc non obſtante*, we command and order it ſhall be made or Conſecrated under the Species of Bread alone, your Grace wou'd have a great deal of Reaſon to find Fault with our Conduct. But ſurely you know too well, My Lord, we never made any ſuch Law or Command, neither do we ever make or conſecrate the Sacrament, without both Species of Bread and Wine. Now to quarrel with us for giving it to the Laity under one of theſe Species or Kinds, without the other is as groundleſs, as if a Man ſhou'd ſay: God did command all Mankind to increaſe and multiply, why therefore ſhou'd not every Man take a Wife;

and



and every Woman, a Husband, in Obedience to this Command? And ſo baffle the Doctrine of St. *Paul*: *He that giveth her* (his Virgin) *in Marriage, doth well, but he that giveth her not doth better.* 1. Cor. 7. 38. The Inſtitution of a Thing, My Lord, does not always infer a Neceſſity of complying with every particular Fact and Circumſtance of it, but only with Eſſentials, that the main End and Scope of what is intended by it, be not fruſtrated. Now when Chriſt did Inſtitute the Myſtery of the *Euchariſt*, he did, as I often ſaid before, intend to make not only a *Sacrament*, but alſo to offer a *Sacrifice*; which was to expreſs his Death on the Croſs, by the Myſtical Separation of his Body from his Blood, under the Type of the Bread and the Wine, as his Blood was really ſeparated from his Body at his Paſſion, and to command his Apoſtles only, and in their Perſons the Prieſts, who were to ſucceed them in the prieſtly Function to do the ſame Thing, and to take his Body and Blood, ſeparately under theſe different Types; becauſe the taking and conſuming of both Kinds or Species is eſſentially neceſſary in order to Compleat the *Sacrifice*; And when this *Sacrifice* was thus offer'd and compleated for the Remiſſion of the Sins both of the Prieſt and the People, all that the People wanted, in order to partake of and to ſhare in it, was to take a Part of the *Sacrifice*, by way of a Sacrament, and whether they did this by taking it in one or both Kinds, is the ſame to all Intents and Purpoſes; ſince he that *takes more has nothing over, and he that takes leſs has no lack*, as it is recorded of the *Manna*, which was a Type of the *Euchariſt*.

riſt; Chriſt's intire Body and Blood being under either Kind, as I think, I have already very well proved.

CHAP. IX.

Of Purgatory.

YOur Grace's 29th. *Paragraph*, is concerning *Purgatory*. Here your Grace diſplays your Eloquence and Erudition, in the Animadverſions you are pleaſed to make upon the Cuſtom and Practice of the Chriſtians, for three or four hundred Years after Chriſt, with Reſpect to their praying for the dead; and in the ingenious Interpretation you put upon St. *Paul's* Words, 1. *Cor. Cap.* 3. All which as they are not very material to the Point in debate, I ſhall paſs over, and only deſire the Reader to conſider the holy Lives of the Paſtors and Teachers of theſe three or four hundred Years, their Zeal for the Glory of God, their Deteſtation of Error and *Hereſie*, their Proximity to the Apoſtolical Times; and ſee whether they were not more likely to know the Doctrine and Practice of Chriſt, and his Apoſtles, than thoſe who came to the World, 1500. Years or more after Chriſt; all this, I ſay, I ſhall paſs over and anſwer this your Grace's *Quære*: *Did the Apoſtles every where teach the Chriſtian Church under Pain of Damnation, to believe that there is a Purgatory, and that the Souls there detained are relieved by the Suffrages of the Faithful?* I anſwer, they did teach the Chriſtian Church to believe



lieve under Pain of Damnation a Doctrine equivalent to it, tho' poſſibly not in the ſame Terms. The Apoſtles taught the Chriſtians to believe the Doctrine, and nothing but the Doctrine, which Jeſus Chriſt deliver'd to them. Jeſus Chriſt commanded the Chriſtians under Pain of Damnation, to believe all Things whatſoever he had deliver'd unto the Apoſtles. *He that believeth and is Baptized ſhall be ſaved, but he that believeth not ſhall be Damned.* Mark, 16. 16. Conſequently, if the Apoſtles taught the Chriſtian Church this Doctrine, they are bound under Pain of Damnation to believe it. All that is incumbent upon me then is, to prove the Apoſtles did teach this Doctrine.

And here, I hope your Grace will not inſiſt upon the Word *Purgatory*, which poſſibly was not known to the Antients, of the firſt or ſecond *Century*. It was a Term invented to expreſs more fully the Doctrine of the Church in reference to the Prayers offer'd for the Dead; as the Word *Conſubſtantial* was by the *Nicean* Fathers, to expreſs the Equality of the Son with the Father; or as the Word *Hypoſtaſis*, which always before ſignified any Subſtance, is now by Divines uſed, and conſecrated to ſignifie only the Perſons or Perſonalities in the *Trinity*. But if the Apoſtles taught the Chriſtians to believe what is meant by the Word *Purgatory*; viz. That there is a third Place (which is neither Heaven, nor the Hell of the Damned) where ſome Souls are detained; and that the Souls in this Place are aſſiſted, or relieved by the Prayers, Oblations, and other Works of Mercy perform-

ed by the living for their Relief. I humbly conceive, My Lord, it were trifling to diſpute about the Word *Purgatory*, (which yet was well known in the Church in the Days of Saint *Auguſtin*) or the Fire of it; for neither the Council of *Trent*, nor any other general Council did ever determin whether it was a real and elementary Fire, or whether it was an Anguiſh of Mind, or ſome other Pain capable to afflict the Soul, and render it uneaſy, in ſuch a Situation.

Now that the Apoſtles did teach the Chriſtian Church ſuch a Doctrine, we are as well aſſured, as we are, that they wrote the Epiſtles, which go under their Names, or that the four Goſpels, are the Words and Doctrine of Chriſt reduced to Writing. We have for the Truth of it, the Conſtant and uninterrupted Tradition of all the Churches in the World, whether *Orthodox*, *Schiſmatical* or *Heretical*, from the Beginning of Chriſtianity, to that of the ſixteenth *Century*, and if that Rule recorded by *Vincentius Lyrinenſis*, upon which we believe the Goſpel to be the Word of God: "Quod ab omnibus, "quod ſemper, quod ubique," *That which was believed by all Men, in all Times, and in all Places*, be true; the Doctrine of *Purgatory* is upon this Foundation. All the Chriſtians from the Beginning practiced it; all the antient *Liturgies* recommended it, and all the Fathers, Doctors, and Paſtors of the Church taught it So that one may as well doubt of any, the beſt atteſted Point of Faith, as that of Prayers for the Dead; and that, in ſuch a Manner, as ſuppoſed their Souls to be eaſed by ſuch Prayers. However, for your Grace's Satisfaction, I ſhall borrow a few Paſſages from the antient *Liturgies*,

and

and from ſome of the antient Fathers in Confirmation of this Doctrine.

To begin with the *Liturgy* of St. *Clement*. I made no mention of this *Liturgy* hitherto, (tho' it be as antient as thoſe of St. *James* or St. *Mark*, and is put at the Head of all the *Liturgies* tranſlated into Engliſh by Doctor *Brett*) becauſe it was not uſed in any Church that I can find. However for it's Antiquity, we ought to have a great Value for the Doctrine and Practice which it recommends, as being of the pureſt of Times, and next to that of the very Apoſtles. This *Liturgy* then tells us, that in a Prayer deſired by the *Deacon*, to be made by the Biſhop, at the divine *Sacrifice*, theſe Words are read: *Let us commemorate the holy Martyrs, that we may be deemed worthy, to be Partakers of their Tryal. Let us pray for all thoſe who have died in the Faith.* Here your Grace ſees the Difference between the *Martyrs* and the other *Faithful* departed. The *Martyrs* are to be commemorated, and the other *Faithful* to be prayed for. The *Martyrs* are commemorated, that we may obtain the Grace to follow their Example, and the other *Faithful* are prayed for, that God may be Merciful to them, and forgive them the Sins they did not expiate and attone for, before they left this Life; what elſe can be the Meaning of this different Conduct of the Church, with Reſpect to theſe different Sorts of *Faithful* departed? The *Martyrs* were then in Heaven, and the other *Faithful* not in Hell, *out of which there is no Redemption*, but in a third Place, where they were ſuppoſed to be in ſuch Circumſtances, as that they might be help'd and reliev'd by the Prayers and Oblations Offer'd for them to God; and

and this third Place is what we call *Purgatory.*

The *Liturgy* of St. *James* is somewhat fuller upon this Head. For in the Prayer which the Prieſt puts up to God after the Conſecration of the holy Myſteries; the Deacon recommends to him to add theſe Words: *For the Remiſſion of our Sins, and the Reconciliation of our Souls, and for all that are under Affliction and Calamity, and that want the Mercy and Aſſiſtance of God, for the Converſion of thoſe that are in Error, and the Recovery of the Sick; for the Deliverance of Captives, and for the Repoſe of our Fathers and Brethren that are Gone before us, Let us pray earneſtly and ſay, Lord have Mercy. The People ſay three Times: Lord have Mercy.*

For the Repoſe of our Fathers and Brethren.

They were then ſuppoſed, by the Church, to be in a State of Suffering and of wanting Repoſe; and what is this, but to be in a third Place which we call *Purgatory,*

In St. *Mark*'s *Liturgy,* we read this Prayer at the End of the *Anaphora*: *Give Reſt, O Lord, our God, to the Souls of our Fathers and Brethren, who are departed in the Faith of Chriſt*: *Be mindful of our Forefathers, from the Beginning of the World, of the Patriarchs, Prophets, Apoſtles, Martyrs, Confeſſors, Biſhops, Saints,* &c. And again when the Deacon has read the *Dyptick*s of the Dead, the Prieſt bows down and prays after this manner: *Give Reſt to the Souls of all theſe, O Lord our God, in the Tabernacles of thy Saints; Diſpence unto them in thy Kingdom*



dom thoſe good Things which thou haſt promiſed, which Eye hath not ſeen, nor Ear heard, neither have enter'd into the Heart of Man; which thou haſt prepared, O God, for thoſe who love thy holy Name. Give Reſt to their Souls, and vouchſafe them the Kingdom of Heaven.

In the *Liturgy* of St. *John Chryſoſtom*, when the Deacon makes an End of reading the *Dyptycks*, and Remembring ſo many of the Dead and living as he thinks fit, the Prieſt prays thus for the living: *For Health, Protection, and Remiſſion of the Sins of* N. *the Servant of God.*

For the Dead, he ſays:

For the Reſt and Forgiveneſs of the Soul of thy Servant N. *give it Reſt, O God, in a pleaſant Place, where there is no Sorrow or Mourning, but where it may rejoyce in the Light of thy Countenance.*

For the Reſt and Forgiveneſs of the Soul of thy Servant N. It wanted then Reſt and Forgiveneſs. It was then in Pain for want of this Reſt and Forgiveneſs. And is not this then, to be in *Purgatory?*

In the *Liturgy* of St. *Baſil*, when the *Dyptycks* are read, the Prieſt prays after the ſame Manner, both for the Living and the Dead. For the Living he prays for Health, and Protection, and Remiſſion of the Sins of *N.* the Servant of God.

For the Dead, he ſays:

For the Reſt and Forgiveneſs of the Soul of thy Servant N. *Give it Reſt, O God, in a pleaſant Place, where there is no Sorrow or Mourning.*

In

In the ſame *Liturgy* as uſed in the *Patriarchate* of *Alexandria*, after the *Dypticks* are read by the Deacon, the Prieſt ſays.

Receive their Souls, O Lord, grant them Reſt, and vouchſafe them thine heavenly Kingdom. This *Liturgy* then, ſuppoſes they were not as yet, (tho' Dead) in the Kingdom of Heaven. Nor would it put up any Prayers for them, had it ſuppoſed them to have been in Hell. It muſt therefore, ſuppoſe them to be in a third Place, where they wanted *Reſt* and Forgivneſs of their Sins; which ſurely is to be in *Purgatory*.

In the *Ethiopian Liturgy*, Where the Prieſt prays for all the People, for the King, for all Chriſtians, for Travellers, for the Fruits of the Earth, for the Biſhops of the Church, and for Men in all Stations; He adds theſe Words for the Dead: *Give Reſt to our Fathers, and Brethren, who are fallen aſleep, and departed from us in the Orthodox Faith.*

In the *Liturgy* of *Neſtorius*, who as I obſerved before, together with his Sect has been condemned for *Hereſy* in the Council of *Epheſus*, and who has had no Commerce or Communication in ſacred Rites, with any of the Orthodox Believers, theſe 1250 Years, the Prieſt prays thus for the Dead: *We pray and beſeech thee, O Lord, thro' this Oblation, to be mindful of our Forefathers, Patriarchs, Prophets, Apoſtles, Martyrs, Confeſſors, Teachers, Biſhops, Prieſts, Deacons, and all others, who have been Partners in our Miniſtry, and are gone before us, and all our Brethren in Chriſt, who are departed this Life in the true Faith, whoſe Names thou knoweſt; and to remit and Pardon through the*

Pe-



Petitions and Interceſſions of thoſe who have pleaſed thee, all the Sins, and Offences committed againſt thee.

Here it is worthy our Notice, that this *Liturgy* prays God to be mindful of the Patriarchs, Prophets, Apoſtles, Martyrs, Confeſſors, and of others whom it ſuppoſes to have pleaſed God, and to deſire that God may remit and Pardon the Sins and Offences of other deceaſed Souls thro' their Petitions and Interceſſions.

In the *Liturgy* of *Severus* who, as I obſerved before likewiſe, together with his Sect have deſerted the Church theſe 1200 Years and more: The Prieſt puts up this prayer: *Remember, O Lord, the Prieſts, Deacons, Subdeacons, Readers, Singers, Expounders, Confeſſors, Monks, and thoſe who have vowed perpetual Virginity: Give them Courage, and a becoming Modeſty, and remember all Conditions of Men who are departed in Chriſt, and for whom theſe Oblations are offer'd* N. B. This *Liturgy*, not only prays for the Dead, but alſo offers *Sacrifices* for them.

It is very hard, My Lord, to add any thing to ſuch authentick Evidence. Theſe *Liturgies* are the ſtanding and perpetual Monuments of the Faith and Practice of the Apoſtles. The three firſt are as antient, as the Apoſtles themſelves; and the moſt modern of the Reſt is 1200 Years old and more. St. *Baſil* and St. *John Chryſoſtom*, were Men of ſo great Piety, Learning, and Zeal for the Orthodox Faith, that we may ſafely pronounce upon their ſayings. And *Neſtorius* and *Severus*, were indeed, great Men, tho' unfortunately prepoſſeſſed in Favour of their own prejudicate Notions, which made them forſake the Catholick Communion, and drew great

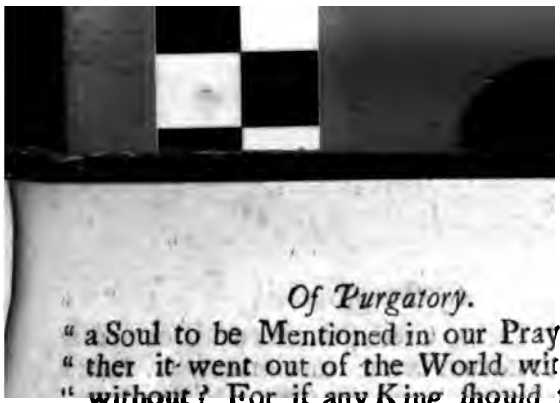
Satisfaction, and died with a true Sorrow, and with the Peace of the Church, are detained in a Place, in Pain, wanting Repoſe or Reſt, till they are purged of the Droſs of their Sins, like Gold tryed in the Fire; either by the Prayers and Sacrifices of the Church, or by the Alms, and Prayers of their Friends on Earth, or by the Pain which they ſuffer. However, let us ſee, my Lord, what the primitive Fathers thought of this Doctrine and Practice.

I ſhall begin with a Paſſage taken out of St. *Cyril* of *Jeruſalem*'s fifth *Myſtagogical Catechiſm*, made Engliſh by Dr. *Brett*, and Cited before upon another Occaſion:

" But then (ſaith this Father) when we have " finiſhed the Spiritual Sacrifice, the unbloody " Worſhip in that *Propitiatory Sacrifice*, we " pray to God for the common Peace of the " Church, for the Tranquility of the World, " for Kings, for the Armies, and thoſe that " fight with them, for the Sick and Afflicted; " and, in a word, we pray to thee for all that " need Aſſiſtance, and offer this *Sacrifice* unto " thee. Then we alſo make Mention of thoſe " who are at Reſt before us: Firſt the Patri- " archs, Prophets, Apoſtles, Martyrs, that God " through their Prayers and Supplications would " receive our Prayers: Then we pray for the " deceaſed Fathers and Biſhops: Laſtly, for all " thoſe that once lived with us, and are now " departed; believing it to be a great Benefit " unto their Souls for whom Prayer is made, " whilſt the *Holy and Tremendous Sacrifice* lies " before us.

" Which I will ſhew you by an Example. " For I know that many ſay, what ſignifies it to

" a



" a Soul to be Mentioned in our Prayers, whe-
" ther it went out of the World with Sins or
" without? For if any King ſhould ſend into
" Baniſhment thoſe who have offended him,
" but afterwards ſome of their Friends making
" a *Crown*, ſhould offer it to him in behalf of
" thoſe that are thus puniſhed; would he not be
" diſpoſed to remit their Puniſhment? In like
" Manner we offering Prayers for the Dead, al-
" though they were Sinners, do not make a
" *Crown*, but offer Chriſt, who is the Lover of
" Men, gracious and propitious both to them
" and ourſelves."

St. *Gregory Nyſſen*, in his *Oration* for the Dead, confirms this Doctrine: *A Man* (ſays he) *is purged of his Sins either in this preſent Life by Prayer, and the Love of Wiſdom, or after Death expiates them by the Furnace of a purging Fire, if he would return to his former Happineſs.* And a little after: *No Man can, when he leaves his Body, be Partaker of the Divinity, except a purging Fire ſhall take away the Spots imprinted on his Soul.*

St. *Hilary*, holds the ſame Language upon theſe Words of the *Pſalm* 118: *Concupivit Anima mea deſiderare Judicia Juſtitiæ tuæ*: " Nobis (*ſays he*) eſt ille indefeſſus Ignis ob-
" undus, in quo ſubeunda ſunt gravia illa expi-
" andæ a Peccatis Animæ Supplicia." *We muſt undergo that inceſſant Fire, in which the grievous Puniſhments of the Soul muſt be endured in order to attone for our Sins.*

St. *Jerome* to the ſame Purpoſe in the End of his *Commentary* upon the Prophet *Iſaias*: " Si-
" cut (*ſays he*) Diaboli et omnium Negatorum
" atque Impiorum, qui dixerunt in Corde ſuo,



" non eſt Deus, Credimus æterna Tormenta, " ſic Peccatorum atque Impiorum, et tamen " Chriſtianorum, quorum Opera in Igne pro- " banda atque purganda ſunt, moderatam arbi- " tramur, et mixtam Clementiæ ſententiam Ju- " dicis." *As we believe, that the Devils, and all Atheiſts and wicked Men, who ſaid in their Hearts, there is no God, muſt ſuffer eternal Torments, ſo we ſuppoſe that the Sentence of the Judge pronounced againſt Sinners, and impious Chriſtians whoſe Works are to be tryed and purged by Fire, ſhall be temper'd and mix'd with Clemency.*

St. *Auſtin de Cura pro Mortuis*, Cap. 1. Confirms this Doctrine: " In *Machabæorum* Libro " (*ſays he*) legimus oblatum pro Mortuis Sacri- " ficium, ſed et ſi nuſquam in Scripturis veteri- " bus legeretur, non parva eſt univerſæ Eccleſiæ, " quæ in hac Conſuetudine claret, Authoritas; " Ubi in Precibus Sacerdotis, quæ Domino Deo " ad ejus Altare funduntur, Locum ſuum habet " etiam Commendatio Mortuorum." *We read in the Book of the* Machabæes *that Sacrifice was offer'd for the Dead. But tho' we ſhould read it no where in the old Scripture, yet the Authority of the univerſal Church, which ſhines in this Cuſtom is not little, where, in the Prayers of the Prieſt, which are put up to our Lord God at his Altar, the Commendation of the Dead hath it's Place.* And again. *Homily* 16. *de* 50. " Hæc " Pæna illos manebit, qui amiſſo et non reparato " per Pœnitentiam Baptiſmo, in æternum peri- " bunt. Ad quos dicitur. *Paleas autem comburet* " *Igni inextinguibili.* Hi verò qui temporali- " bus Pœnis digna geſſerunt, de quibus Apoſto- " lus dicit, * *Si cujus opus arſerit, Detrimentum* " *patietur*

* *Cor.* 3.

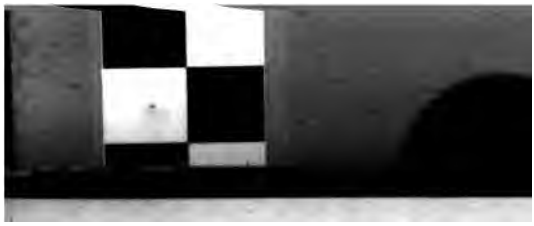


" *patietur, ipſe autem ſalvus erit: Sic tamen*
" *quaſi per Ignem.* Per Fluvium igneum, de
" quo Propheticus ſermo commemorat, † *Et* † Daniel. 7.
" *Fluvius igneus currebat ante eum.* Per Flu-
" vium igneum et Vada ferventibus Globis hor-
" renda tranſibunt. Quanta fuerit Peccati Ma-
" ria, tanta et pertranſeundi Mora. Quantum
" exegerit Culpa, tantum ſibi ex Homine vendi-
" cabit quædam Flammæ rationabilis Diſcipli-
" na. Et quantum ſtulta Iniquitas ſuggeſſerit,
" tantum ſapiens Pæna deſæviet. Et quia ſermo
" divinus quodam Loco æneæ Ollæ Animam
" Peccatricem comparat, dicens, * *Pone illam* * Ezech.
" *ſuper Prunas vacuam, donec concaleſcat æs* 24.
" *ejus, et omne ſtagnum ejus defluat*: illic ſer-
" mones otioſi et Cogitationes iniquæ vel ſor-
" didæ, illic Multitudo levium Peccatorum, quæ
" Puritatem nobilis Naturæ infecerant, exun-
" dabunt: Illic ſtagnum vel Plumbum diver-
" ſorum ſubrepentium Delictorum, quæ divi-
" nam Imaginem obſcuraverant, conſumentur:
" Quæ omnia hic ab Anima ſeparari per Ele-
" emoſynas et Lachrymas compendioſa Tranſ-
" actione potuiſſent. *This Puniſhment will re-*
" *main for thoſe, who having loſt, and not repair-*
" *ed by Penance their Baptiſm, will periſh for*
" *ever. To whom it is ſaid he will burn the*
" *Chaff with unquenchable Fire. But thoſe who*
" *have done things worthy of temporal Puniſh-*
" *ment, of whom the Apoſtle ſays:* * If any Man's * 1 Cor. 3.
" Work ſhall burn he ſhall ſuffer a Loſs, but he
" himſelf ſhall be ſaved yet ſo as by Fire: *By a*
" *fiery River, of which the prophetical Speech makes*
" *mention,* † and a fiery River ran before him. † Daniel 7.
" *They ſhall paſs through a fiery River and*
" *Fords dreadful with fiery Balls. As great*

" *as the Matter of the Sin ſhall be, ſo ſhall the*
" *delay of the Paſſage. As much as the Fault ſhall*
" *require ſo much ſhall the Diſcipline of a ratio-*
" *nal Flame be revenged on the Man: As much*
" *as fooliſh Iniquity ſhall ſuggeſt, ſo much ſhall*
" *wiſe Puniſhment enrage. And for as much as*
" *the divine Word, doth in a certain Place com-*
*Ezech. 24 " *pare a ſinful Soul to a Brazen Pot, ſaying:**
" Put it empty upon burning Coals till it's Braſs
" grows hot, and all it's Moiſture evaporate.
" *There idle Words, and iniquitous or filthy*
" *Thoughts, there a Multitude of light Sins,*
" *which infected the Purity of noble Nature,*
" *ſhall be waſhed away. There ſhall be conſum-*
" *ed the Pool or the Lead of diverſe Inſinuat-*
" *ing Faults, which have ſullied the divine I-*
" *mage; all which might have been here ſeparated*
" *from the Soul in a compendious Way by Alms*
" *and Tears.*"

Again, *Lib. 2 de Genes. contra Manichæos Cap.* 20. He hath theſe Words: " Qui forté " Agrum non coluerit, & Spinis eum opprimi " permiſerit, habet in hac Vitâ Maledictionem " Terræ ſuæ in omnibus Operibus ſuis, & poſt " hanc Vitam habebit, vel Ignem Purgationis vel " Pœnam æternam." *He who perhaps will not till his Land, but will ſuffer it to be choaked with Thorns, hath in this Life the Curſe of his own Land in all his Works, and will have after this Life either a Fire of Purgation, or Pain eternal.* And in *Enar. Pſal.* 37. he ſaith: (commenting upon the Words of St. *Paul, He ſhall be ſaved yet ſo as by Fire.*) " Quia dicitur, ſalvus erit, " ille Ignis contemnitur, ita planè quamvis ſal- " vum per Ignem: Gravior tamen erit ille Ignis, " quam quidquid poteſt Homo pati in hac Vita."

Becauſe



Becauſe it is ſaid: He ſhall be ſaved, that Fire is deſpiſed, ſo it is indeed: though he ſhall be ſaved by Fire: Yet this Fire will be more grievous than any thing that a Man can ſuffer in this Life. By this you may ſee, My Lord, St. *Auſtin* was not of the ſame Opinion with your Grace in Relation to the Senſe or Meaning of the Words of St. *Paul* in his third Chapter to the *Corinthians.*

Thus much, I believe, My Lord, may ſuffice to ſhew the Grounds we have for the Doctrine of *Purgatory*; But if your Grace wou'd have further Satisfaction, be pleaſed, to conſult *Tertulianus* Lib. de Corona Milit. & Lib. de Monoga. *Cyprianus* Lib. 1. Epiſt. 9. *Origenes.* Homil. 6. in Exod. *Theophilactus*, in Cap. 12. *Lucæ Ambroſius* Lib. 2. Epiſtola 8. ad *Fauſtinium. Hieronimus* in Epiſt. ad *Pamachium. Athanaſius* Queſ. 34. ad *Antiochum. Gregorius Naz.* in Orat. in *Cæſarium. Euſebius Cæſar.* Lib. 4. de Vita *Conſtant. Epiph.* Hæreſi, 75. *Chryſoſtom.* Hom. 69. ad *Popul. Paulinus Nolanus* in Epiſt. ad *Pamachium. Gregorius Magnus* Lib. 4. Dialog. Cap. 39. *Euſebius Emiſſenus.* Homil. 3. de *Epiphania.* Theſe were the great Luminaries of the firſt, ſecond, third, fourth, fifth, and ſixth Ages of the Church; to which I might add all the Fathers and Doctors of all the ſubſequent Ages to our own Days. So that to queſtion the Doctrine of *Purgatory*, that is, of a Place which is neither Heaven, nor the Hell of the Damned, where Souls departed are detained till they are purged of the Sins for which they did not make due Satisfaction in this Life, by the Alms, and Prayers of the Living, or by the Sacrifice of the Altar, or by

the Pains they there endure, is in reality as much as to Queſtion the Truth of the Goſpel; ſince we have the ſelf ſame univerſal Tradition of all Perſons, at all Times, and in all Places for the one as for the other; even by the Teſtimony of Learned *Proteſtants* affirming the ſame for Inſtance Biſhop *Forbes* in his *Diſcourſe of Purgatory*. *Let not the antient Practice* (ſays he) *of praying and making Oblation for the Dead, received throughout the univerſal Church, almoſt from the very Times of the Apoſtles, be any more rejected by* Proteſtants *as unlawful, or vain; let them reverence the Judgment of the Primitive Church, and admit a Practice ſtrengthened by the uninterrupted Profeſſion of ſo many Ages.*—— *The univerſal Church has believed this Practice not only to be lawful, but likewiſe beneficial to the Souls departed.*—— *Let it be granted, that this Cuſtom was alwas judged lawful, and alſo profitable by pious Antiquity, and moſt univerſally received at all Times in the Church.*

The Caſe being then ſo, My Lord, I beg Leave to expoſtulate a little with your Grace, upon a Thought juſt now come into my Head, which is not forreign to this Subject. It is frequently thrown in our Diſh, as the greateſt Mark of our want of Charity, that we do not allow Salvation to any *Hereticks* or *Schiſmaticks*. Tho' we do not take upon us to Judge of the State of any Man after Death, becauſe we do not know, but that at the Hour of his Death, or at ſome Time before it, he might have renounced his Errors have return'd to the Communion of the Church, repented of his Sins, and have obtain'd Mercy from God; And is it not as great a Mark of the Want of Charity to believe,



lieve, that all thoſe who die with any Kind of Sin, will go to Hell and be damn'd, which the denying of *Purgatory* neceſſarily implies? For ſince no Soul, that has the leaſt Spot or Blemiſh, can enter the Kingdom of Heaven, till ſuch Spots are waſhed away, that the very † *Juſt Man falls ſeven Times* (in the Day;) and that moreover, all our Actions, even the very Beſt, have a mixture of Imperfections: Something of Vanity, of ſelf Love; 'Tis manifeſt, that for one Man, who leaves this World without any Spot or Blemiſh, or not obnoxious to God's Juſtice for the Sins of his paſt Life; there die a Million of Men under ſome, if not moſt, of theſe Circumſtances. And if there be not a Place for ſuch Souls, to purge their Sins, by ſuffering for them; Doth it not neceſſarily follow they go all to Hell out of which there is no Redemption? But of this enough.

† *Proverbs* 24. 16.

CHAP. X.

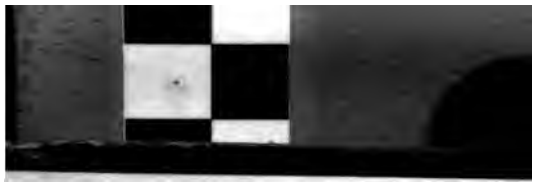
Of the Veneration of Relicks.

IN the 30th. Paragraph your Grace asks theſe Queſtions: "Did the Apoſtles every where "teach the Chriſtian Church, under Pain of "Damnation, to believe, that the Saints in Hea- "ven are to be worſhipped and pray'd to? "That their Relicks are to be worſhipped? Or "that their Images, as alſo the Images of Chriſt, "and the bleſſed Virgin, ought to be had and "retained, and that due Honour and Worſhip "ought to be given to them? Or that the *Ro- "man* Church is the Mother and Miſtreſs of all

" Churches? Or that St. *Peter* was the Prince " of the Apoſtles? Or that the Biſhop of *Rome* " as his Succeſſor, is the *Vicar* of *Jeſus Chriſt*? " Again: Did not all other Chriſtian Churches, " and even the Church of *Rome* it ſelf original- " ly ſpring from that Mother Church, which was " firſt planted at *Jeruſalem*? And if ſo, how can " the *Roman* Church be the Mother of all other " Churches?"

I have endeavour'd, My Lord, to give your Grace Satisfaction upon all theſe Heads in my Anſwer to the fifth and eighth Paragraphs, bating that which relates to the Veneration of Relicks, and that of the Church of *Rome's* being the Mother of all other Churches. And here I ſhall endeavour to vindicate theſe two Points.

As to the Veneration of Relicks, or Worſhip, (if you will) for that is a very ambiguous Word, I do not find in any of the Writings of the Apoſtles, except that of St. *Luke* in the *Acts*, that they did teach ſuch a Doctrine. Their chief Buſineſs was to preach Chriſt Crucified, and to inculcate in the Minds of the Faithful his Paſſion, Death, Reſurrection, Aſcenſion, and all the other great *Myſteries* conſequent thereupon. Tho' it is not to be doubted, they taught a great many other Things that are not upon Record under their Hands; and if we follow the Rule of St. *Auguſtin*, *viz.* That where any Doctrine or Practice is held by the univerſal Church, whoſe Beginning is not to be found, it muſt needs come from the Apoſtles; we will eaſily conclude that the Veneration we have for the Relicks of Saints is derived down to us from them, and that they taught and practiced the



the ſame. For the Doctrine and Practice of the Veneration of Relicks, have been univerſally received by the whole Catholick Church both of the *Eaſt* and *Weſt*, without any Trace or Footſteps of their Beginning at any Time, ſince the Apoſtles, but on the contrary, were held and practiced in the very Infancy of the Church. This is what I am to make out. In order thereunto, I ſhall in the *firſt* Place lay down what we underſtand by the Veneration of Relicks. In the *ſecond* Place ſhew by Scripture, by the Fathers, and by the primitive Eccleſiaſtical Hiſtorians, that God did teſtify his Approbation of this Doctrine and Practice, by true and real Miracles.

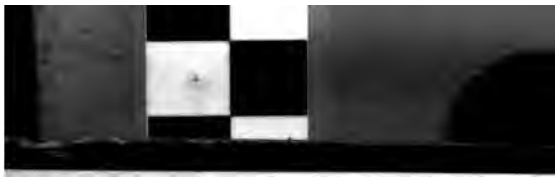
As to the *firſt*, we mean no more by the Veneration of Relicks than that we eſteem and honour, and out of reſpect, kiſs the Bones, or Relicks of the Saints, or the Things which we believe to have touched their Bodies or Bones; and in Conſequence hereof, we value them very much, and keep them as a precious Treaſure; but we believe no Divinity to be in them, we refer the Reſpect we give them to the Saints themſelves. We put no Confidence in them; we expect neither Favour nor Grace from them; but we honour and reſpect them, as happy Inſtruments of the Saint's Virtues, and of God's Glory, which ſhines in the wonderful Works he has, from time to time, in all Ages performed by their means, to teſtifie his Approbation of the Reſpect and Honour we pay them; or rather to encourage us to that Honour and Repect; and all this terminates finally in God himelf, ſince the Honour and Reſpect exhibited to he Saints or their Relicks, muſt neceſſarily be

referred

referred to him, who gave the Saints the Grace to ſubdue all the Paſſions of Fleſh and Blood, to Mortifie their Bodies, and to triumph over the Devil and the World, by means whereof they manifeſted the Power of his Grace, and became agreeable to him: "Univerſa propter ſemetipſum "operatus eſt Dominus." *The Lord hath made all things for himſelf.* Saith *Salomon* Proverb. 16. 4. "Laudate Dominum in Sanctis ejus;" *Praiſe ye the Lord in his Saints,* ſaith *David Pſalm* 150.

In the ſecond Place, let us hear what the Scripture, *&c.* ſays Concerning them.

We read in the 4th. Book of *Kings* Cap. 13. that the Prophet *Eliſeus* being dead and buried, certain Men carrying the Corps of a dead Man to his Grave, were frightened by Robbers, and caſt down the Body into the *Prophet's* Sepulchre, which, as ſoon, as it touched his Bones, came to Life again. The Words of the Scripture are: "Mortuus eſt ergo *Eliſeus*, et ſe-"pelierunt eum: Latrunculi autem de *Moab* "venerunt in Terram in ipſo Anno: Quidam "autem ſepelientes Hominem, viderunt La-"trunculos, et projecerunt Cadaver in Sepul-"chro *Eliſei*: Quod cum tetigiſſet Oſſa *Eliſei*, "revixit Homo, et ſtetit ſuper Pedes ſuos. Made Engliſh thus by your own Tranſlators: *And* Eliſha *died, and they buried him: And the Bands of the* Moabites *invaded the Land at the coming in of the Year. And it came to paſs as they were burying a Man, that behold, they ſpied a Band of Men, and they caſt the Man into the Sepulchre of* Eliſha; *and when the Man was let down, and touch'd the Bones of* Eliſha, *he revived and ſtood upon his Feet.* I wou'd fain know for what End was this great Miracle-



Miracle wrought by Almighty God, and recorded in Scripture? Surely it was to let the People then preſent, and Poſterity know how much he valued and eſteemed the very Bones of his great Servant; When he thus inverted the Order of Nature to manifeſt it. Again, *Acts.* 19. 11. 12. " Virtuteſque non quaſlibet faciebat " Deus per Manum *Pauli*: Ita ut etiam ſuper " Languidos deferrentur a Corpore ejus ſuda- " ria, et ſemicinctia, et recedebant ab eis Lan- " guores, et Spiritus Nequam egrediebantur. " Thus engliſhed by yourſelves: *And God wrought ſpecial Miracles by the Hands of* Paul: *So that from his Body were brought unto the Sick, Handkerchiefs and Aprons, and the Diſeaſes departed from them, and the Evil Spirits went out of them.* I wiſh I had one of the Bones of *Eliſeus*, or one of St. *Paul's* Handkerchiefs, I wou'd prefer no Treaſure to them; and I dare affirm, your Grace wou'd not for their Weight in Gold, part with them, if you had them in your Poſſeſſion, and were ſure they were the ſame.

Euſebius Caſarienſis, Lib. 4. Cap. 15. *Hiſtor. Eccleſ.* gives us an Account of the Martyrdom of St. *Polycarp*, a Diſciple of the Apoſtles, which Account *Euſebius* took out of a Letter which the Church of *Smyrna* wrote to the Church of *Pontus*, relating the whole Tryal and Execution of the Holy Martyr, and which he ſays was extant in his Days and ſeen by himſelf. In this Letter, as *Euſebius* affirms, we are informed, that when *Polycarp* was burnt, the Chriſtians gather'd his Bones with more earneſtneſs than if they were precious Stones. The Words of the Letter are; ὥστε τὰ ἡμῖν, &c.

So

So did we afterward, gather out of th Aſhes, and carry away his Bones, more precious than Jewels, and more pure than Gold, and laid them up in a proper Place. Here is an extraordinary Veneration for Bones, and a Value put upon them beyond Jewels, or precious Stones, by the Church of *Smyrna*, and who did the Church of *Smyrna* learn this Doctrine from; but from St. *Policarp* himſelf? and who cou'd he learn it from, but from his Maſters, the Apoſtles of Jeſus Chriſt, and particularly from St. *John* the *Evangeliſt*, with whom he long converſed, and from whoſe Breaſt, (as I may ſay) he ſucked all his Spiritual Wiſdom?

St. *Gregory Nyſſenus* in his funeral *Oration* upon *Theodorus* the *Martyr*, ſpeaketh thus both of his Soul and Body: *The Soul, indeed,* (ſays he) *ſince it went on High, is at Reſt in it's own Place, and being diſſolved from the Body lives together with thoſe of it's own Likeneſs. But the venerable and immaculate Body it's Inſtrument, being dreſſed and adorned, is, with much Honour and Veneration, depoſited in a magnificent and ſacred Place.*

St. *Auſtin Epiſt.* ad *Quintianum* writes thus to him concerning the Relicks of St. *Stephen*, which he ſent him by the Bearers of his Letter. " *Portant ſané* (ſays he) reliquias Beatiſſimi et " Glorioſiſſimi Martyris *Stephani*, quas non " ignorat Sanctitas Veſtra, ſicut et nos fecimus, " quam convenienter honorare debeatis." *They carry, indeed, the Relicks of the moſt bleſſed and the moſt glorious Martyr* Stephen, *which your Holineſs is not Ignorant how conveniently you ought to honour, as we have done.*

St.

St. *Gregory Nazianzen.* in his *Oration* upon St. *Cyprian*: *The Duſt of* Cyprian (ſays he) *can, with Faith do all things, as they know, who have experienced it, and have tranſmitted the Miracle unto us.*

St. *Chryſoſtom* Lib. contra *Gentil.* ſpeaking of the Relicks of St. *Babyla*: *The Miracles which are Daily wrought by the Martyrs, abundantly confirm our Opinion.*

St. *Jerome* Lib. adverſus *Vigilantium*: " Dolet (*ſays he*) Martyrum Reliquias precioſo " operiri Velamine, et non vel Pannis, vel Cili- " ciis colligari, vel projici in *Sterquilinium*; " Ut ſolus *Vigilantius* ebrius et dormiens " adoretur." Vigilantius *is ſorry the Relicks of the Martyrs ſhou'd be cover'd with a precious Vail, and not rather bundled together in Raggs or Sack-Cloth, or caſt on the Dunghil: That* Vigilantius *alone drunk and a Sleep might be adored.*

I ſhou'd never end, if I ſhou'd relate all the ſayings of the Fathers, and Eccleſiaſtical Writers upon this Subject. Several National and Provincial Councils in the Primitive Church, have decreed that no Altar or Memory of the Martyrs ſhou'd be conſecrated except Relicks be ſet in them. St. *Athanaſius*, St. *Cyril* of *Jeruſalem*, St. *Baſil*, St. *Epiphanes*, St. *Paulinus*, *Euſebius Emiſſenus*, *Theodoretus*, *Sulpitius Severus*, St. *Leo*, St. *Gregory the Great*, *Venerable Bede*, and many more in ſundry Places extol the Veneration, which all Antiquity had for the Relicks of Saints and Martyrs. All Eccleſiaſtical Hiſtorians *Euſebius*, *Socrates*, *Theodoretus*, *Zozomenus*, *Evagrius*, *Necephorus*, *Ruffinus*, *Sulpitius*, and many others record innumerable

Miracles

Miracles wrought, at the Shrines and Relicks of the Martyrs and Saints. St. *Jerome* wrote a Book againſt *Vigilantius*, for denying the Invocation of *Saints*, and the Veneration of Relicks, in which he calls him a New Monſter; as one, who merits the Name of *Dormitantius*, rather than that of *Vigilantius*. And St. *Auguſtin*. Lib. 22. Cap. 8. *De Civit. Dei.* enumerates more than twenty Miracles wrought, at the Memory's, or Altars, where the Relicks of St. *Stephen* were ſet. So that to deny this Veneration, or, as your Grace terms it, worſhip, which is an ambiguous or equivocal Word, and is as often aſcribed to Creatures, as to the Creator, but with this Difference, that the Worſhip we exhibit to the Creator, is called a Worſhip of true *Latria*, by which we acknowledge our Dependance upon Him, as upon our Supreme Lord and Maker; whereas the Worſhip we exhibit to the Creatures; if upon Account of the different Relations we have to them, or the Dignities and Stations they are in, we call a Civil Worſhip; and if upon Account of the Holineſs of their Lives, and viſible Power in working Miracles, a Religious Worſhip or Veneration; To deny, I ſay, this Veneration or Worſhip to the Relicks of the Martyrs, and Saints is to go Counter to all the Holy Fathers, to all Eccleſiaſtical Hiſtorians, and to the Practice of the univerſal Church, from the very Time of the Apoſtles to this Day.



CHAP. XI.

Of the Infallibility of the Church.

TOuching the *ſecond* Point in the 30th. Paragraph: *Did not all other Chriſtian Churches, and even the Church of* Rome *it ſelf, originally ſpring from that Mother Church which was firſt planted in* Jeruſalem?

As theſe words lie I beg leave, My Lord, to anſwer in the Negative, For the very Church of *Jeruſalem* ſprung from St. *Peter*, and the reſt of the Apoſtles, and Diſciples, who made up the Church of Chriſt before the particular Church of *Jeruſalem* was founded, and St. *James* made or appointed it's Paſtor; And many other Churches were founded, and planted by them without any Dependance upon the Church of *Jeruſalem*. But for as much as I believe your Grace means only, that the Church of *Jeruſalem* was older than the Church of *Rome*, that is, that there was a Church planted in *Jeruſalem*, before there was any in *Rome*. I anſwer, and ſay, We do not call the Church of *Rome* the *Mother* and *Miſtreſs* of all other Churches, upon account of it's being older than that of *Jeruſalem*, but upon account of it's Authority. The *King* is called *Pater Patriæ*, and Queen *Anne* was called *Mater Patriæ*; not upon Account of their Age, but upon account of their Authority and Power to govern, to Rule, and to adminiſter Juſtice: In like Manner the Church of *Rome* is not called the *Mother* and *Miſtreſs* of all other Churches upon account of it's being older,

older, or planted, before the particular Church of *Jeruſalem*; but becauſe it was planted by St. *Peter*, who was an Apoſtle before the Church of *Jeruſalem* was founded; and to whom, Chriſt committed the Care of feeding, both his *Sheep* and *Lambs*; that is both the Paſtors and Faithful of the univerſal Church, as I think I have already ſufficiently proved, in my Anſwer to your Grace's fifth and eighth Paragraphs.

In the 31ſt. Paragraph, your Grace ſays you cannot but take Notice of this Particular Addition in Pope *Pius* his Creed: *I do alſo without any Doubt, receive and profeſs all other things which have been deliver'd, defined, and declared, by the ſacred Canons, Oecumenical Councils, and eſpecially by the holy* Synod *of* Trent.

This Doctrine your Grace is pleaſed to ſay cou'd not be deliver'd by the Apoſtles, becauſe theſe *Canons* and *Councils* have had no Being, until many Years and Ages after their Death. And having ſpent ſome Time and Labour in endeavouring to ſhew, the *Roman* Catholicks cannot be ſure the Doctrines contained in the ſaid *Canons* and *Councils* are neceſſarily to be believed in Order to Salvation, except they had been acquainted with them all; Your Grace asks them, whether they had read over all the ſaid *Canons* and *Councils*, or even the *Acts* of the *Synod* of *Trent*? With ſome further pathetick Admonition to them not to ſwallow down whatever their Church propoſes, but firſt to examin and try it. Leſt inſtead of wholeſome and Spiritual Food, they ſhou'd take that, which is noxious or poiſonous.

In the 32d. Your Grace ſays, the Anſwer which ſome of our Perſuaſion have made hereunto, is: That all the Doctrines contained in theſe *Canons*, and in the *Acts* of theſe *Councils*, and particularly of the *Council* of *Trent*, are either taken out of *Holy Scripture*, and deliver'd down from the Apoſtles by *Tradition*, that the *Church* is *Infallible* in all her Interpretations of *Scripture*, and alſo in delivering down her *Traditions*, that is to ſay, where Faith is concern'd. That ſince all theſe Doctrines are declared by an *Infallible Church*, to be of Faith, we think we are bound to receive them without any farther Tryal or Examination. This *Infallibility* your Grace impugn's in the 33d. Paragraph, which begins thus.

" Whatever Imaginations you may have en-
" tertained, touching the *Infallibility* of your
" Church; yet it is not ſo much as pretended
" that each ſingle Chriſtian is Infallible: There
" is no particular Man amongſt you, but what
" muſt own that it is poſſible he may be Miſ-
" taken."

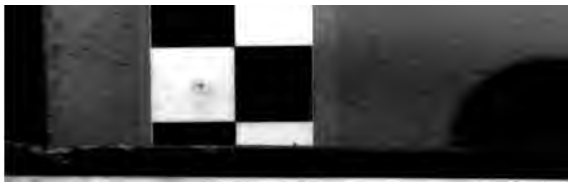
This is, My Lord, the main Point, or rather the only which merits our moſt ſerious Conſideration. If the Church of Chriſt be *Infallible* in all her Deciſions of Faith, we may ſafely rely upon her, and not trouble our ſelves with any farther ſearch into the *Credenda*, or things to be believed. If we follow an *Infallible Guide*, He will without all peradventure lead us to our Journey's End. So that this Point once ſettled, if Men were diſpoſed for Peace, and wou'd conſult their Reaſon, there need be no more Debate about any other of thoſe Points, which have occaſion'd

ſuch voluminous Works as the learn'd World is now incumbred with.

I ſhall therefore endeavour to prove, in the *firſt* Place, that the Congregation of the Faithful in Communion with the *See* of *Rome*, is the Church of Chriſt.

Secondly, that this Church is infallible in all her Deciſions of Faith. And *laſtly*, anſwer your Grace's Objections to it.

The *See* of *Rome* deriving it's Prerogatives from St. *Peter*, who was the Founder of it, and finally fixed his Seat in that City, as all Antiquity proclaims, and to whoſe Care Chriſt committed the *Sheep* and the *Lambs*, the Paſtors and People of his whole Flock, was made the Head, the Fountain and Center of Unity of the whole Body, of the whole Church of Chriſt, as I have, I think, ſufficiently proved already from the Scripture, and the primitive Fathers. But if the Body be divided or ſeparated from the Head, it is no more a living Body, but a dead Trunck. It is therefore abſolutely neceſſary, that all the Members, that is, all the Faithful ſhou'd be united to this *See*, as to their Head, in order to be a living Body. This was ſo much the Language, and Senſe of all Antiquity, of all the Kings and Princes of *Europe*, of all the Prelates and Paſtors, that when any Diviſion aroſe, (*Sede Romana Vacante*,) among thoſe who had a Right to chuſe a Head, or Biſhop for this *See*; and that ſome had choſen, one, and ſome another; it never enter'd into the Heart of either King or Prince, Prelate or Paſtor to ſeparate from the ſaid Apoſtolical *See*; and the Reaſon why they did not all obey the ſame Man, in the Time of ſuch Diviſion,



was, becauſe they were not convinced, that he was legally Choſen for it.

The *See* of *Rome* was never condemned for *Hereſie* by any *General* or *Oecumenical Council*, nor even by any *National* or *Provincial*, till *Photius* the Intruder preſumed to draw up Articles againſt it, whilſt the Lawful *Patriarch* of *Conſtantinople* St. *Ignatius* was alive, and violently expelled his Seat, by him and his Faction, nor did he, even then accuſe the *See* of *Rome* of Error or *Hereſie* with Reſpect to the *Real Preſence*. *Tranſubſtantiation*, *Invocation* of *Saints*, *Maſs* or *Prayers for the Dead*; But only for the pretended Error, of the *Proceſſion* of the Holy Ghoſt from the Father and the Son; the Celebrating *Maſs* with unleavened Bread, the *Pope's Supremacy*, the Fire of *Purgatory*, and ſome other trifling pretended Errors. Neither did any *National* or *provincial Council* in the *Weſtern* or *Latin* Church ever condemn it, either before that Time or after till the Days of *Martin Luther* in the Year 1517.

It was St. *Peter* that founded the *Patriarchal* Seat at *Antioch* and his Diſciple St. *Mark* the *Evangeliſt*, whom he ſent to *Egypt*, that of *Alexandria*; and we can give no better Reaſon for the *See* of *Alexandria*'s having the Preheminence and Precedence before that of *Antioch*, as it had from the Beginning; than that St. *Mark* was an *Evangeliſt* and a Diſciple, but *Evodius*, the firſt Biſhop of *Antioch*, next after St. *Peter* in that Seat, a Diſciple only; And when the Seat of the Empire was by *Conſtantine* tranſlated from *Rome* to *Conſtantinople*, and that the Biſhops of that *Metropolis* were ambitious to raiſe their Seat to the Patriarchal Dignity, and

to make it take Place of that of *Alexandria*, and *Antioch*, yet they never aſpired to a Preheminence over the *See* of *Rome*, or to take Place of it's Biſhop; but were Content to be the ſecond or next after him as appears by the 5th. Canon * of the firſt *Council* of *Conſtantinople*: "*Conſtantinopolitanæ* Civitatis Epiſcopum habere oportet Primatus Honorem poſt *Romanum* Epiſcopum, propter quod ſit nova *Roma*." *The Biſhop of the City of* Conſtantinople *ought to have the Honour of Primacy after the Biſhop of* Rome, *becauſe it is new* Rome.

* *Binius* ſays the 3d. *Canon*

This was confirmed to him by a Decree of the Council of *Chalcedon*. *Act*, 16. So that the Biſhops of *Alexandria* and *Antioch* were depreſſed and caſt down from the Rank which they held Time out of Mind. And altho' this Decree was ſubreptitiouſly obtained by the Biſhop of *Conſtantinople*, in the Abſence of the *Pope's* Legat's, who the next Day, did vigorouſly oppoſe it, as did alſo, St. *Leo* the then *Pope* or Biſhop of *Rome*, in his Letters to *Anatolius* the Biſhop of *Conſtantinople*, to the Empreſs *Pulcheria*, and to others; and all other Biſhops of *Rome* his Succeſſors, to the Days of *Juſtinianus*; yet, for Peace ſake, the ſucceeding *Popes* allow'd the Decree, conſidering that the Biſhops of *Alexandria* and *Antioch* had *de facto* ſubmitted to it; and that it was only a Matter of Diſcipline, that did not invade any Prerogative of the *See* of *Rome*, which the *Council* wou'd by no Means meddle with, as appears by the Words of the Judges in this 16th. *Action*. "Glorioſiſſimi Judices dixerunt: Ex his quæ Geſta "ſunt, & ab unoquoque Depoſita, perpendimus "ante omnia, Primatum & precipuum Hono-

"rem



" rem, ſecundum *Canones* antiquas *Romæ* Dei " Amantiſſimo Archiepiſcopo conſervari." Thus *verbatim* from the *Greek*, and in *Engliſh*. The moſt glorious Judges ſaid: *From the things that have been done, and from what has been depoſed by each one; we determine that above all, the Primacy and Chief Honour according to the* Canons *be conſerved for the beloved of God the Arch-Biſhop of old* Rome.

The Emperors of *Conſtantinople* did hold and acknowledge the ſupreme Authority of the *See* of *Rome* in the Catholick Church. This we have under their own Hands in two Letters upon the calling of this general *Council* of *Chalcedon*. The *firſt* written by *Valentinianus* and *Martianus*, to St. *Leo* then Biſhop of *Rome*. The *ſecond* by *Martianus* alone, to the ſaid Biſhop upon the ſame Subject. In the *firſt*, after a ſhort Preamble; they thus addreſs him: *We Judge it reaſonable, firſt to acquaint your Holineſs, as holding the Principal Epiſcopacy of divine Faith, by our ſacred Letters, inviting and beſeeching your Holineſs to pray to the eternal Divinity for the Eſtabliſhment, and Stability of our Empire and that we may have ſuch a Purpoſe, and Deſire, as that having removed every impious Error by celebrating a* Synod *by your Authority,* † *a laſting Peace pure and clear from all Hatred, may be eſtabliſh'd among all the Biſhops of the Catholick Faith.*

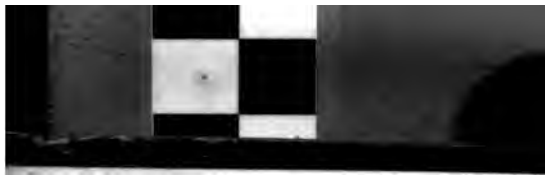
† *Lat. te Authore. Gr.* σὺ αὐθεντοῦντος. You giving it a Sanction.

In the *ſecond*, *Martianus* writes thus to the ſame St. *Leo.* —— *Wherefore we have willingly, and, as we ought, with a grateful Mind, received the moſt reverend Men, whom your Holineſs has directed to our Piety. It remains that if it ſhall pleaſe your Holineſs to come to theſe*

Parts and celebrate a Synod; *vouchſafe to do it for the Love of Religion: For your Holineſs will ſatisfie our Deſires, and decree the Things that are profitable to ſacred Religion. But if it be burdenſome to you to come to theſe Parts, Let your Holineſs make it known to us, that our ſacred Letters, may be ſent unto all the* East, *and into* Thracia *and* Illyricum, *that all the holy Biſhops may meet at a certain determinate Place, where it ſhall pleaſe us, that we may ſettle things that are profitable to the Peace of the Chriſtian Religion, and to the Catholick Faith, as your Holineſs ſhall define according to the Eccleſiaſtical* Canons.

Theſe Letters together with another from the Empreſs *Pulcheria* to St. *Leo* upon the ſame Subject, are to be ſeen, both in *Greek* and *Latin*, in the Beginning of the *Acts* of the Council of *Chalcedon*, *Edit. Sever. Binij.*

It was a Prerogative of the *See* of *Rome* to receive the Appeals of all the Biſhops in the Chriſtian World, which is an evident Sign of Juriſdiction and Power; ſince all Appeals are from an inferior to a ſuperior Tribunal. This the General Council of *Sardica*, held *Anno Dom.* 347. plainly ſhews, in the 5th. *Canon*, *Edit. Binij.* The *Canons* of this Council, being in the Council it ſelf reduced to Writing, both in *Greek* and *Latin*. I ſhall tranſcribe the *Latin*; as the more eaſy to be publiſhed. "*Ho-*
" *ſius Epiſcopus dixit*: Placuit, ut ſi quis Epiſ-
" copus delatus fuerit, & Congregati ejuſdem
" Regionis Epiſcopi eum Gradu moverint, &
" veluti appellans confugerit ad Beatiſſimum
" *Romanæ Eccleſiæ* Epiſcopum, & velit ipſum
" audire, & juſtum eſſe exiſtimaverit ejus Rei
" Examinationem renovari; Co-epiſcopis ſcri-
" bere



" bere dignabitur, qui ſunt propinqui Provin-
" ciæ, ut ipſi diligentér & accuratè ſingula per-
" ſcrutentur, & ex Veritatis Fide de Re Sen-
" tentiam ferant. Si quis autem poſtulet ſuum
" Negotium rurſus audiri; & ad ſuam ſuppli-
" cationem, *Romanorum* Epiſcopum judicare vi-
" ſum fuèrit, ut a proprio Latere *Presbyteros*
" mittat; erit in Poteſtate ipſius quodcunque
" rectè habere probaverit. Et ſi decreverit o-
" portere eos mitti, qui cum Epiſcopis ſint judi-
" caturi habentes Authoritatem ejus, a quo miſſi
" ſunt; et hoc ponendum eſt. Si autem ſuffi-
" cere putaverit ad Rei Cognitionem & Epiſ-
" copi Sententiam, faciet quod prudentiſſimo
" ejus Conſilio rectè habere videbitur. Reſpon-
" derunt Epiſcopi: Quæ dicta ſunt, placue-
" runt." Hoſius *the Biſhop ſaid: It is our Plea-
ſure, that if an Information be given againſt any
Biſhop, and that the Biſhops of the ſame Coun-
try aſſembled together depoſe him, and that he, by
way of Appeal, ſhall flee to the moſt bleſſed Bi-
ſhop of the Church of* Rome. *If the ſame is wil-
ling to bear him, and that he thinks it juſt to re-
new the Examination of his Cauſe; Let him
vouchſafe to write to his Brethren the Biſhops,
who are of the neighbouring Province, that they
may diligently and accurately dive into every
particular, and give Sentence according to the
Merits of the Cauſe. But if any ſhould demand
his Cauſe to be heard over again, and that the
Biſhop of* Rome *ſhou'd, at his Prayer, judge it
adviſable to ſend* Presbyters *from his own ſide;
it will be in his Power to do whatſoever he ſhall
think juſt. And if he Judges that ſuch ought to
be ſent, as may Judge with the Biſhops, having
his Authority, by whom they are ſent. This alſo*

is to be decree'd. But if he ſhall judge enough to have been done for the Cognizance of the Cauſe, and the Sentence pronounced againſt the Biſhop. Let him do what ſhall ſeem, in his prudent Counſel, to be moſt expedient. The Biſhops anſwer'd: The Things that are ſaid, pleaſe us.

By way of Appeal, ſhall flee to the moſt Bleſſed Biſhop of the Church of Rome. There lay then an Appeal from the Sentence of any *National* or *Provincial Council* to the Biſhop of *Rome*, in the Opinion of the Fathers of this *General Council*. They did then acknowledge the Juriſdiction and Authority, of the *See* of *Rome* over all the Biſhops of the World. In conſequence of this Juriſdiction, St. *Athanaſius* Patriarch of *Alexandria*, who was the greateſt Biſhop in the Chriſtian World, next after the Biſhop of *Rome*; and *Paulus* Biſhop of *Conſtantinople*, did, in ſome Years before, appeal to *Julius* Biſhop of *Rome*, from the unjuſt Sentence of the *Arian* Biſhops, who depoſed them both; So did St. *Chryſoſtom*, and *Theodoretus* in ſome Years after, and hundreds of others in every Age, as well *Eaſtern* as *Weſtern* Biſhops.

The Church of Chriſt was from the Beginning of Chriſtianity, divided, in Appellation and Name, but not in Faith, into the *Eaſtern* and *Weſtern Churches*. The two pernicious *Hereſies* of *Neſtorius* and *Eutyches* diſtracted the *Eaſtern Church*, and drew after them an infinite Number of People, of the vaſt Patriarchates of *Antioch* and *Alexandria*. And God in his Wrath, ſuffer'd an handful of Barbarous *Sarazens*, to grow to ſuch Power and Strength, as to ſubdue in a few Years all theſe flouriſhing,

great



great and populous Kingdoms, and to reduce the Chriſtians, both *Catholicks* and *Hereticks* to the Miſery, and ſervitude under which they groan to this very Day. The *Greek* Church ſtill kept the Faith, and their Obedience to the *See* of *Rome*, till the Days of *Photius*, in the Ninth *Century*, who, as I obſerved before, drew up Articles againſt the *See* of *Rome*. And tho' this *Intruder* was condemned by the *Pope's* Legats and by a Council of *Greek* Biſhops held at *Conſtantinople*, and baniſhed by the Emperor *Baſilius*, and had by Arts and Tricks deceived the ſaid Emperor, ſo as to prevail upon him to reſtore him again, and to baniſh the lawful Patriarch St. *Ignatius*; yet the *Greek* Church did not thoroughly break Communion with the *See* of *Rome* till about the Middle of the Eleventh *Century*: And even then did very often from Time to Time deſire to be reunited to it; as all the Eccleſiaſtical Hiſtorians both of the *Greek* and *Latin* Churches teſtifie. Nor did all the *Eaſtern* Catholicks join with *Photius* and his Adherents in this *Schiſm*; For many of them have been at all times ſince, and are to this Day in Communion with the *Latin* Church.

The *Greek* Church did in a Solemn Manner earneſtly deſire to be united to the *Latin* in the 13th. *Century*, when the ſecond General Council of *Lyons* was called, in the Year 1274. Which, as many Hiſtorians affirm, was the thirteenth Time they did the ſame thing, ſince *Photius* his *Schiſm*, and as often relapſed. To this Council *Michael Paleologus* the Emperor of *Conſtantinople* and the *Greek* Church ſent a ſplendid Embaſſy, inſtructed with two Authentick Letters; one from the Emperor, and the other

other from the *Greek* Biſhops. The Emperor's Letter was in *Greek* and *Latin*, and the Emperor and his Son *Andronicus* ſwore upon the holy Goſpels in the Preſence of the *Pope*'s Legats, whom he had ſent to *Conſtantinople* to that Purpoſe, that they wou'd religiouſly obſerve and believe the Things contained in the ſaid Letter. The *Latin* carries this Title. *

* *See* Spondanus *ad Annum*, 1274. Lucas Wadingus. *Annal. Minor.*

" SANCTISSIMO ET BEATISSIMO " primo et ſummo Pontifici, Apoſtolicæ ſedis " venerabili *Papæ*, & communi Patri omnium " Chriſtianorum, & venerabili Patri Imperij " noſtri Domino GREGORIO, *Michael* in " Chriſto Deo fidelis *Imperator*, et *Moderator* " *Romæorum*, *Ducas*, *Angelus*, *Commenus*, " *Palæologus*; & Spiritualis *Filius* magnæ ve- " ſtræ Sanctitatis, convenientem Honorem & " Reverentiam cum ſincera & pura Affectione, " et Orationum Poſtulatione." .TO THE MOST HOLY AND MOST BLESSED, *firſt and chief Pontiff, the venerable* Pope *of the Apoſtolick* SEE, *the common Father of all the Chriſtians, and the venerable Father of our Empire, the Lord* GREGORY, Michael *the Faithful* Emperor, *in Chriſt and* God, *and* Moderator *of the* Romans, Ducas, Angelus, Commenus, Palæologus, *and Spiritual* Son *of your great Holineſs, convenient Honour and Reverence with ſincere and pure Affection, and the Deſire of your Prayers.*

In this Letter is inſerted the *Nicene* Creed with the Addition of the World *Filioque*; as alſo the Belief of *Seven Sacraments*, and of *Tranſubſtantiation*, together with a Profeſſion of the *Pope*'s being the Supreme Paſtor of all the Church of God. But He (the *Emperor*) begs the *Pope* to permit (in Condeſcenſion to the Weakneſs



Weakneſs of ſome *Greeks*) the *Creed* to be read and ſung in their Churches, as it was before the *Schiſm*; and to allow of their ancient Rites and Ceremonies, which are not contrary to the *Roman* Faith, or Decrees of general Councils.

The Letter of the *Greek* Biſhops is ſubſcribed by thirty Eight, of which Number, there were ſix and twenty *Metropolitans*, who all in their own Names, and in the Name of all their *ſuffragan Biſhops*; promiſe, and profeſs to hold and maintain all and ſingular the Things contained and expreſſed in their Emperor's Letter; and add with all, how ſorry they were, they cou'd not induce *Joſeph* the then *Patriarch* of *Conſtantinople* to join with them in this Profeſſion; but that, if he cou'd not be prevailed upon to embrace this Union and Reconciliation with the *See* of *Rome*, they wou'd depoſe him; as they did in effect the Year following, and placed in his Throne *Joannes Beccus*, Great *Logothete* and *Cartophylax* of the Church of *Conſtantinople*, who himſelf was one of the Emperor's Ambaſſadors at this *Council*, and in the 4th *Seſſion* thereof, in the Preſence of the whole Council, ſwore upon the Goſpels, in his own Name, and in the Name of the Emperor to perſevere in this Faith, and Profeſſion to his laſt Breath.

'Tis true the Generality of the *Greeks* did not long continue in this good Reſolution; for the Faction and Party of *Joſephus* in a few Years got the upper Hand, and perſecuted to Death ſuch as adhered to the Union, by the Help of their Emperors, who were in thoſe Days, and in many Years before and after, ſtreightned on every ſide, and diſtreſſed by the *Turks* and *Sa-*

razens

razens, ſo as to be willing to ſide with, and Countenance either ſide as they judged them to be the moſt prevailing. Thus did theſe unfortunate *Greeks* and their Emperors; as if God had deliver'd them over to a reprobate Senſe, play faſt and looſe, with the *Popes*, who in Charity and pure Pity to their Miſerable State, ſpared no Coſt nor Pains, and condeſcended to go all Lengths, that were conſiſtent with the Faith of Chriſt, to unite effectually to the Head, that once flouriſhing Member of Chriſt's Myſtical Body. And thus did they bring down the Vengeance of Heaven upon their own Heads, (as the unfortunate Chriſtians of the *Orient* and *Egypt* had done before, by their *Hereſie* and Obſtinacy) and filled up the Meaſure of their Iniquity, by their perfidious Back-ſliding from the Promiſe and Faith, which both Emperor and Biſhops ſolemnly plighted, and gave under their Hands in the Council of *Florence* in the Year 1439, before God and his Angels; and before ſo *Auguſt* an Aſſembly of *Pope*, Cardinals, Prelates, Doctors and People: For which God gave them up to the Inſtruments of his Wrath the *Turks*, who in a few Years after, took their Capital City *Conſtantinople*, ſlew their Emperor the ſame that was in *Florence*, extinguiſhed his Name and Family, and reduced the *Greek Church* to that miſerable Servitude and Bondage under which it groans to this very Day.

To this Council of *Florence*, for by that Name it always went, (Tho' ſome *Seſſions* had been held at *Ferrara*;) becauſe the main Buſineſs was there tranſacted; came the *Greek* Emperor himſelf *Joannes Paleologus*, the *Patriarch* of



of *Conſtantinople*, the Deputies of the *Patriarchs* of *Alexandria*, *Antioch*, and *Jeruſalem*, Sixteen *Metropolitans* or *Arch-Biſhops*. And ten *Abbots* and *Dignitaries*, and a great many other Clergy-Men of an Inferior Rank.

This was the moſt Famous Aſſembly that ever was ſeen in *Europe*. Here was diſplayed all the Art of *Rhetorick*, all the Subtility of *Logick*, and all the Erudition and Knowledge of the Scriptures and Fathers, that was to be expected from Men of the greateſt Abilities. Here the *Greeks* made it appear, they had not forgot the Oratory and Eloquence they were once ſo much celebrated for; and convinced the World, that it was not ſo much to pleaſe their Emperor they undertook the Diſpute, as to find out the Truth of the Matters in Debate; as may be ſeen by their learned *ex Tempore* Diſcourſes, recorded in the *Acts* of this *Council*. On the other Hand, the *Romans* were no way ſhort of them, in any of theſe Perfections. They had Truth, Scripture, and the Fathers on their Side; and they wanted neither Art or Eloquence to convince the *Greeks* of their Errors. In ſhort, after a long Debate, in a Regular and Methodical Diſpute, which laſted ſome Months, they bore them down by the Force of Argument and Dint of Reaſon, ſo as to ſilence them, and bring them all over to their ſide, except *Marcus Epheſinus*; and to acknowledge under their Hands, and Profeſs to believe, (as appears by the Letters of Union) "That the Holy Ghoſt "proceeds from the Father and the Son, that "the Sacrament of the Altar may be validly "and lawfully made of either Leaven or un-"leavened Bread, according to the Rites of "each

" each Church. That the Souls of the Faithful, " who die Penitent, with the Love of God, and " have not by worthy Fruits of Penance, ſatis- " fied God's Juſtice, are purged in *Purgatory*, " and that in order to be relieved from thence, " the ſuffrages of the Faithful that are alive, " the Sacrifice of the *Maſs*, the Prayers, the " Alms, and other pious Offices of the Living, " do very much avail; That the Souls of thoſe " who have contracted no Sin; as alſo the Souls " of thoſe who have been purged of their Sins as " aforeſaid, go ſtrait to Heaven, and enjoy the " beatifick Viſion; That the Souls of thoſe, who " die in actual Mortal Sin, or in original Sin, " go ſtrait to Hell, but are differently puniſhed; " That the *Roman Pontiff* has the *Primacy* in " all the Chriſtian World, is the Succeſſor of St. " *Peter* Vicar of Chriſt, and Head of all the " Church. That the Patriarch of *Conſtantino-* " *ple* is to hold the ſecond Place after the *Pope*, " the Patriarch of *Alexandria* the third, the " Patriarch of *Antioch* the fourth, and the Pa- " triarch of *Jeruſalem* the fifth."

This is the Subſtance of the Letters of *Union*, perfected in the Council of *Florence* as may be ſeen more at large in it's *Acts*; by which your Grace may ſee, there was no mention made of *Tranſubſtantiation*, *Real Preſence*, no Diſpute about the *Sacrifice* of the *Maſs*, *Invocation* of *Saints*, *Indulgences*, or *Prayers* for the *Dead*; which ſurely wou'd have been all agitated in this famous Diſpute, had there been any Difference between the *Greeks* and the *Latins* upon theſe Heads.

This *Union* was ſigned by the Emperor *Paleologus*, by all the *Metropolitans*, *Biſhops*, *Prelates*,



lates and *Dignitaries* that attended him from *Greece*, except *Marcus Ephesius*; and the venerable good Father *Joseph Lord Patriarch* of *Constantinople*, who died some Days before the Articles of the *Union* were drawn up. But his Consent to, and Approbation of them all was found in his Closet written with his own Hand; as the *Acts* of the *Council* declare, in these Words; "*Joseph* Miseratione Divina *Constantinopolis*, & novæ *Romæ* Archiepiscopus ac "*Oecumenicus* Patriarcha. Quoniam ad extre- "mum Vitæ meæ perveni, idcirco pro meo "Munere dilectis Filijs Benignitate Dei meam "sententiam his Litteris palam Facio. Nam "quæ Domini Jesu Christi Catholica & Aposto- "lica Ecclesia *Romæ* veteris sentiat ac celebret; "omnia me quoque sentire, credereque profite- "or, ac ipsis plurimùm acquiesco. Beatissimum "autem Patrum Patrem summum Pontificem, "*Romaque* Veteris *Papam* Domini nostri Jesu "Christi Vicarium esse concedere, atque Ani- "marum *Purgatorium* esse non inficior. Datum "Florentiæ Octava Mensis *Junij* 1439." *I* Joseph *by the Mercy of God Arch Bishop of* Constantinople *new* Rome, *And* Oecumenical *Patriarch. For as much as I am come to the last Period of my Life. I do therefore, in discharge of my Duty publish by these Letters my Sentence to my beloved Sons in God. For the Things which the Catholick and Apostolick Church of our Lord Jesus Christ, of old* Rome *doth think and Practice, all the same I also professe to think and believe, and altogether agree with them. And the most holy Father of Fathers, the chief Pontiff, and* Pope *of old* Rome, *I grant to be the Vicar of Jesus Christ, and deny*

not

not that there is a Purgatory *of Souls. Given, at* Florence, *the Eight Day of the Month of* June 1439.

From the *Acts* of this Council we may, My Lord, borrow Matter enough for our moſt ſerious Conſideration. Here are the three *Patriarchs* of the *Eaſt*, in conjunction with the *Greek Patriarch*, with ſo many *Metropolitans*, Biſhops, Prelates, and Dignitaries of the *Eaſtern* Countries, concurring with the *Patriarch* of the *Weſt* with the *Pope*, and with all the *Primates*, *Metropolitans*, *Arch-Biſhops*, *Biſhops*, *Univerſities*, *Doctors*, *Religious-Houſes*, and *Communities* of all *Europe*, and agreeing in the ſame Faith, even in the very Points which the *Greeks*, had for many Ages before, ſometimes denied, and ſometimes profeſſed.

Here is as full a Repreſentative of the Church of Chriſt, as any Man can in Reaſon require, holding the ſame Faith, believing the ſame Faith, and profeſſing the ſame Faith. Surely then the Profeſſors of this Faith did neceſſarily, in thoſe Days, make up the whole Catholick Church; or there was no ſuch Thing as Catholick Faith, or Catholick-Church on Earth. And if ſo then, it is evident the Profeſſors of the ſame Faith in our Days, muſt make up the ſame whole Catholick-Church, ſince they neither added the leaſt *Iota* to it, nor took away the leaſt Tittle from it, to this very Day. And tho' the Generality of the *Greek* Biſhops that were not in this Council, and even ſome of thoſe who had ſigned the *Union*, upon their Return, were ſpirited up by the Fury and Rage of *Marcus Epheſinus*, to make a *Schiſm* and Rupture from all the reſt of the *Orthodox* Believers, without

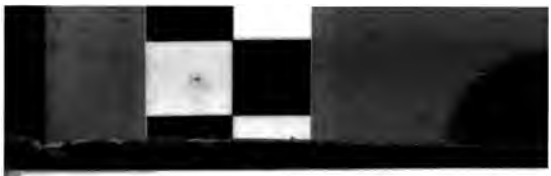


without any Cauſe or Provocation, for which Perfidy they fill'd up the Meaſure of their Iniquity, were delivered into the Hands of *Turks* and *Barbarians*, and do groan under the Tyrany and Slavery of theſe *Infidels* to this very Day; yet for as much as neither *Hereticks* nor *Schiſmaticks* are, nor can be Members of the Church of Chriſt, while they perſiſt in their *Hereſy* or *Schiſm*; and that all thoſe, who joined with the ſaid *Marcus* in his Subſtraction from ſo great, and ſo lawful an Authority, and in denying the Points of Faith defined and decreed by the ſame, are ſuch: It is evident that all the reſt, who profeſs this Faith, and continue in the Communion of the *See* of *Rome*, make up the whole Catholick-Church of Chriſt. Now that this Catholick Church is infallible in determining Matters of Faith, I ſhall endeavour to ſhew, in the *ſecond* Place.

I had ſaid before, that to follow an *Infallible Guide*, is the ſureſt Way to come to our Journey's End; or (which is the ſame thing) to walk in the Path which the Catholick-Church chalks out for us, is the only ſure Way to arrive at the Kingdom of Heaven. To prove, then that the Congregation of the Faithful, which was in Communion with the *See* of *Rome*, at the Time of the Council of *Florence*; and by Conſequence the Congregation of the Faithful now in Communion with it, ſince they both hold the ſame Faith without any Addition or Diminution; has often repeated Promiſes of the Divine Aſſiſtance from the Mouth of our Saviour *Jeſus Chriſt, to guide it into all Truth*: That is, that the Chief Paſtors of the ſaid Congregation, whether aſſembled together in *a ge-*

neral Council, to decide concerning any Point of Faith controverted, or ſeparately agreeing in ſuch Deciſion, have theſe Promiſes of the Aſſiſtance of the Holy Ghoſt to guide them into all Truth, as well with Reſpect to ſuch Point, as to all other Points which they hold and profeſs to be of divine Faith. To prove, I ſay, that this Congregation, this Church, this *Eccleſia docens*, hath ſuch Promiſes, from the Mouth of Chriſt himſelf, (who is faithful and able to perform what he promiſeth) and by Conſequence is Infallible in ſuch Deciſions, I ſhall produce the ſaid Promiſes in the Order of Time, as they were given.

Chriſt's *firſt* Promiſe of protecting his Church againſt all the Powers of Darkneſs was addreſſed to St. *Peter*, as a Reward of that Noble Profeſſion of his Divinity, *which neither Fleſh nor Blood, but the Father which is in Heaven had revealed unto him.* Matth. 16. 17. His other Promiſes were made at the laſt Supper, in that Sermon, which is, as it were, his laſt Will and Teſtament; every Word whereof ſeems to be the overflowing of a Heart filled with Concern for his beloved Spouſe. 'Twas then that Chriſt unboſom'd himſelf to his Apoſtles, as a Friend or Father, comforted them in their Affliction for his approaching Departure, and as a Pledge of his unalterable Love to his Church, bequeathed to them *the Spirit of Truth*, to be her Guide and teacher to the World's End. All which he ratified again, a few Moments before his Aſcenſion into Heaven, when he gave his Apoſtles their Commiſſion *to teach and Baptize all Nations*, and encouraged them to undertake this Charge with a Promiſe of his perpetual Aſſiſtance



Aſſiſtance: *Lo I am with you alway even unto the End of the World.* Matth. 28. 20.

The Occaſion of this *firſt* Promiſe is very remarkable. St. *Peter*'s Name till then was *Simon Barjona.* But God having preordained him to be the Chief Pillar of his Church, illuſtrated his Underſtanding in a particular Manner with a diſtinct Faith of the Divinity of Chriſt, whereof he made this ſolemn Profeſſion: *Thou art Chriſt the Son of the living God,* Matth. 16. V. 16. Hereupon *Jeſus Chriſt* dignified him with a Title ſuitable to the Firmneſs of his Faith, and to the eminent Station he was to hold, and gave him the Name of *Cephas* or *Peter*; both which ſignifie a *Rock.* And then, as a further Mark of Diſtinction, he thus addreſſed to him the above-ſaid Promiſe: *Thou art Peter* (that is a *Rock*) *and upon this Rock I will build my Church, and the Gates of Hell ſhall not prevail againſt it.* Matth. 16. 18. If this be not a Proof of an Infallible Church, I own I am at a Loſs to find Words clear and ſtrong enough to expreſs it. What other meaning can we give to the Words of Chriſt that will bear any Connection with their obvious and natural Signification?

That they contain a Promiſe is plain: That the Promiſe which they contain is made to the Church is no leſs plain; and ſince all God's Promiſes have a Relation to ſome Favour, it remains only to conſider what this Favour is.

Firſt then, Chriſt promiſes *to build his Church upon a Rock.* What does this mean? Is it probable Chriſt, who fore-ſaw every thing that was to happen, would have told St. *Peter* that his Church ſhou'd be built *upon a Rock*, if he had foreſeen it's future fall? Had he no Deſign,

that the *Rock* upon which his Church was to be built, ſhou'd be a firm and laſting Foundation to it? Or did he act by chance, and without End, or Deſign? But Chriſt himſelf has anſwer'd all theſe Queſtions in the following Words. *I will liken him unto a Wiſe Man, who built his Houſe upon a Rock; and the Rain deſcended and the Floods came, and the Winds blew, and beat upon that Houſe, and it fell not, for it was founded upon a Rock* Matth. 7. 24. 25. Whence it is plain that *Chriſt* by promiſing, that his Church ſhou'd be built *upon a Rock*, intended to aſſure us, that it's Foundation ſhou'd be ſo ſtrong, ſo deeply laid, that it ſhou'd ſtand in ſpite of all Storms, Oppoſitions, or any Efforts whatſoever to make it fall. And therefore to prevent the very poſſibility of all but wilful Miſtakes, in the *ſecond* Part of the Promiſe, he explains himſelf, and declares poſitively, *that the Gates of Hell ſhall not prevail againſt it.* Which Words contain two things. *Firſt*, they imply a general Prediction of what ſhou'd happen to the Church, from the Efforts and Malice of her Enemies, who ſhou'd oppoſe or endeavour to corrupt her holy Doctrine. And *ſecondly*, a Poſitive Aſſurance, that all their Strength and Malice, which our Saviour calls *the Gates of Hell*, ſhall never prevail againſt her.

The Prediction has been fully verified The *Jews*, the profeſſed Enemies of Chriſt, were the firſt Champions of *Satan*, who declared themſelves openly, and made many furious Aſſaults upon his Church. They were ſoon followed by ſeveral Apoſtate Chriſtians, as the *Ebionites*, the *Nicolaites*, the *Cerinthians*, and many others, who conſpired together to corrupt the Purity

of



of her Doctrine. And the ten Bloody Perſecutions raiſed by the Heathen-Emperors in the three firſt Centuries, aim'd at nothing leſs than to extirpate the Chriſtian-Religion, and deſtroy the Church, Root and Branch.

When theſe Storms ceaſed, and the Church was deliver d from forreign Enemies, her own Bowels roſe up againſt her in ſo violent a Manner, as ſeem'd to threaten her utter Ruin: *Arius*, and his Followers, ſupported by the Secular Power of Chriſtian-Emperors, and a great Number of Apoſtate-Biſhops, made a furious War upon her for many Years together. All the Means that Artifice or Malice cou'd ſuggeſt, were employed to undermine the very Foundations of Religion. The moſt Zealous Catholick-Biſhops, were either Murder'd, or Impriſon'd, or ſent into Baniſhment; ſo that the Wolves being let in among the Flock, every thing ſeem'd to tend to the utter Extirpation of the Catholick-Faith, which gave Occaſion to St. *Jerome* to ſay: *Ingemuit Mundus et miratus eſt ſe* Arianum *eſſe*. This was the State of the Church in thoſe turbulent Times: And her Condition has in ſome Meaſure been the ſame, from Time to Time, when ever the Devil and his Miniſters made any new Attempt upon the Purity of her Faith; as has happen'd almoſt in every Age from the very Infancy of the Church, to this Time downwards.

So, here we ſee the Powers of Hell have always been armed againſt the Church, and the *Prediction*, imply'd in the fore-mention'd Text, has been fully verified. But have we not as good Security for the Effects of Chriſt's *Promiſes*, as for the *Event* of his Predictions? Is

he not equally *Infallible*, when he promiſes Bleſſings, as when he foretells Calamities and Diſaſters? There can be no doubt of it. And therefore, tho' the *Powers* of *Darkneſs* will never ceaſe to make War upon the Church, their Efforts will always be as vain as the *Winds and Rain againſt the Houſe, that is built upon a Rock.* And as her Faith has ſtood the ſhock, both againſt the united Force of *Jews* and *Pagans*, and the deceitful Reaſonings of *Arians, Neſtorians, Eutychians, Donatiſts, Pelagians*, and others; ſo will it remain immoveable and incorruptible to the World's End. And this is ſo manifeſt a Truth, that to deny it, we muſt either interpret the *Scriptures* backwards, or give our *Saviour* flatly the Lie. For, if Words retain their uſual Signification, we cannot charge the Church of *Chriſt* with Error, even againſt any one ſingle Article of Faith, but we muſt draw this impious Conſequence from it, that He was either ignorant of the Event of his Promiſe, or unfaithful to it; and that after having in ſo ſolemn a Manner, engaged his Sacred Word to St. *Peter*, that *the Gates of Hell ſhall not prevail againſt his Church*, He has nevertheleſs deliver'd her up to the Power of *Satan*, to be deſtroyed by him.

This Conſequence will appear undeniable, if we conſider the two following Truths, *viz.* 1°. That Faith is eſſential to the Conſtitution of the Church; and 2°. *That Hereſy deſtroys Faith.* For it plainly follows hence, that if the whole Church falls into *Hereſy*, ſhe is without *Faith*, and is no more the Church ſhe was before, than a Man can continue to be a Man without a Soul. The Church of *Chriſt* (as I think,

think, I have already proved) can only be that, which believes wholly and intirely the Doctrine that was taught by *Chriſt*, and deliver'd to her by the *Apoſtles*. If therefore ſhe ever renounced any Part of that Doctrine, does it not follow, that ſhe then turn'd Apoſtate? That ſhe ceaſed from that Moment, to be the *Chaſte Spouſe of Chriſt*? *That the Gates of Hell prevailed againſt her*? And that, by conſequence, our *Saviour*, in permitting that to happen, which He promiſed ſhou'd not happen, was unfaithful to his Word.

Again, *Chriſt* either foreſaw, that *the Gates of Hell ſhould not prevail againſt his Church*, or he foreſaw it not. If not, then He promiſed he knew not what: But if he did foreſee it, then (ſince his Foreſight was infallible in every thing) the Event muſt anſwer it infallibly; and ſo it muſt be infallibly true, *that the Gates of Hell never prevailed, nor ever will prevail againſt his Church.*

In a Word, I take this to be a Demonſtration: *The Gates of Hell* (according to *Chriſt's* own Words) *will never prevail againſt his Church*; but *if ſhe falls into any Error againſt Faith, the Gates of Hell prevail againſt her*: Therefore *ſhe cannot fall into any Error againſt Faith*: Therefore ſhe is *infallible* in all Matters of Faith.

If it be ask'd, (as your Grace is pleas'd to do) how any Congregation or Society of Men can be *infallible*, ſince *all Men* (as the *Pſalmiſt* ſays) *are Liars*, that is, ſubject to Errors? I anſwer, that all Men of themſelves are ſubject to Errors, even in the moſt ordinary Things; but much more in Matters of Faith, which are

above human Reaſon: And therefore if the *Infallibility* of the Church was to depend upon the Judgment, Wit, or Learning of Men, it wou'd have but a very weak Foundation, and would be like *the Houſe of the Fooliſh Man built upon the Sand, which was overthrown by the Winds and Floods that beat upon it*, Matth. 7. 26. But our Saviour was not this fooliſh Man: He did not tell St. *Peter* that his Church ſhou'd be built upon the *Sand*, but that it ſhou'd be built upon a *Rock*, and that therefore *the Gates of Hell ſhou'd not prevail againſt it*; and we cannot doubt but he has made good his Words, and has found Means to do it, notwithſtanding the natural Weakneſs and *Fallibility* of the Members, whereof ſhe was to be compoſed.

The Means then, by which this great Work was to be brought about, have no leſs their Warrant and Security from the Word of God, and Promiſes of Chriſt, than the thing it ſelf. If this be clearly made out, the Evidence will be ſo full, as to leave no Room for any further ſerious Diſpute. We grant then, that no human Induſtry, Wit or Learning are ſufficient to ſecure the Church from falling into Error, and that nothing can render her *Infallible* but the Aſſiſtance and Direction of an *Infallible Guide*. But *Chriſt* has taken Care to provide ſuch a Guide for his Church; a *Guide* of infinite Wiſdom, and has promiſed that this *Guide* ſhall lead her into all Truth, and continue with her to the End of the World. All which ſtands recorded in the Goſpels, in the moſt plain and expreſs Terms.

Our Saviour's Words ſpoken to his Apoſtles, and recorded by St. *John* in his 14th. *Chap.* 16th. *Verſe*,



Verſe. Are theſe: I *will ask my Father, and he will ſend you another Comforter to abide with you for ever.* And ſoon after he informs them, who this *Comforter* is to be, and to what End his Father will ſend him: *The Comforter* (ſays Chriſt) *which is the Holy Ghoſt, whom the Father will ſend in my Name, he ſhall teach you all things, and bring all things to your Remembrance, whatſoever I have ſaid unto you.* Verſe 26. This promiſe is again repeated in the 16. *Chapter*, which contains a Continuation of the ſame Diſcourſe. *I have yet many things to ſay unto you, but you cannot bear them now: However when the Spirit of Truth is come, he will lead you into all Truth.* Verſe 13.

Here we have the Means, by which the Church of Chriſt is to be for ever protected againſt the Gates of Hell, clearly and diſtinctly ſet down, *viz. The perpetual Aſſiſtance of the divine Spirit teaching the Church, and leading her into all Truth*; Nay and theſe Means ſecured to her by him, to whom *all Power is given in Heaven and Earth.* And who can ſuſpect that Chriſt ſhou'd abandon his Church and ſuffer her to become a Prey to her Enemies after the ſacred Ingagement of ſo many Promiſes to the Contrary?

But if it be objected, that all the forementi-on'd Texts contain no more than a Promiſe of the *viſible Deſcent of the Holy Ghoſt upon the Apoſtles*, which was accompliſhed ten Days after Chriſt's *Aſcenſion into Heaven.* I anſwer, that this cannot be. For tho' that be a Part of the Promiſe, it is not the *whole.* And therefore as that Part was fully performed, we cannot doubt but the other Part will be ſo too.

That

That it is not the whole Promiſe, is manifeſt; Becauſe one part of it ſays expreſsly, that the *Comforter* or *Holy Ghoſt* ſhall abide with them *for ever*; which tho' addreſs'd to the Apoſtles, as the whole Sermon at our Saviour's laſt Supper was, yet like many other Truths contained in it, cou'd not regard their Perſons alone, for they were not to live *for ever*; but comprehended likewiſe all thoſe who were to ſucceed them in after Ages. And that this was the Intent of our Saviour's Promiſe appears clearly from his laſt Words before his *Aſcenſion*, recorded by St. *Matth.* Chap. 28. v. v. 19. 20. *All Power* (ſays Chriſt) *is given unto me in Heaven and Earth. Go ye therefore, and teach all Nation, Baptizing them,* &c. *And lo, I am with you alway, even unto the End of the World.* For in what Manner was Chriſt to be alway with them, ſince he was then upon the Point of withdrawing from them his viſible Preſence? 'Twas doubtleſs by the inviſible Grace, Aſſiſtance and Protection of the divine Spirit. And ſince this is promiſed to continue *even unto the End of the World*, it explains the former Words *for ever* and renders it manifeſt that the forementioned Texts are not to be limited to the Apoſtles, but that the Church throughout all Ages has a Title to the Promiſe they contain.

Which Truth is yet further confirmed from the End or Motive, for which the Promiſe was made. Now this was no other, than that the Church ſhou'd be *guided into all Truth*. And has not the Church ſtood in need of being guided into all Truth in every Age, as much as in the Time of the Apoſtles? Surely rather more. Becauſe the further we are removed from the Source of any

Truth,



Truth, which depends upon Authority more than natural Reaſon, the harder it is to trace our Way back to it. And therefore if the divine Aſſiſtance was neceſſary *to guide the Church* into all Truth, even in thoſe happy Times, when the Apoſtles themſelves who have been taught in the School of Chriſt, inſtructed her either by Word of Mouth, or by their Writings; it cannot be denied, but this aſſiſtance has been at leaſt full as needful to Her in after Ages, when the Words and Writings of the Apoſtles by the diſtance of Time could not avoid having the Fate of other Authors, of being liable to Miſinterpretations, falſe Gloſſes, Changes and Corruptions; unleſs the ſame infallible Guide which preſerved the Church from Error in her Infancy, had continued ever ſince to conduct her in the Paths of Truth.

What Reaſon then, is there to think, that Chriſt ſhou'd withdraw his divine Spirit from the Church, at a Time, when his Aſſiſtance was moſt needful to her? Or that the Engagement of an *unlimited* and *unconditional* Promiſe ſhou'd ever become void, whilſt the ſole *End* and *Motive* of it was not only ſubſiſting, but rather more preſſingly calling upon it, than at firſt. Or muſt we accuſe Chriſt of *Inconſtancy*, and ſay he was leſs tender of his Church in proceſs of Time, than when he *eſpouſed* her firſt, and ſeal'd the Contract with his precious Blood? If ſo, then St. *Paul* made Choice of a very improper Pattern to ſet before the *Epheſian* Huſbands, in exhorting them *to love their Wives as Chriſt loved his Church*, Eph. 5. V. 25. But St. *Paul* remember'd theſe Words of *Hoſea*; *I will eſpouſe thee to me for ever. I will eſpouſe thee*

thee to me in Faith. Hoſ. 2. V.V. 19. 20. And therefore hazarded nothing in recommending the Love of Chriſt to his Church, as a perfect Pattern of a conſtant and unchangable Love; of which it wou'd come very ſhort, if he ſhou'd ever leave her to be corrupted, and adultera ed with falſe Doctrine.

But St. *Paul* foreſaw no ſuch Change. He doubted not but Chriſt wou'd be *for ever* faithful to his Spouſe; and as the moſt effectual Pledge of his Love, *preſent her to himſelf without ſpot or Wrinkle, or any ſuch thing.* Eph. 5. V. 27. He therefore calls the Church *the Pillar and Ground of Truth,* 1. Tim. 3. V. 15. which wou'd be flatly falſe, if ſhe were capable of teaching any thing contrary to God's revealed Word. For the ſame Reaſon, Chriſt himſelf has declared, that *he who will not hear the Church, ſhall be reputed as a Heathen and a Publican.* Matth. 18. V. 17. And can any Man deſerve theſe infamous Characters for not hearing a Church that ſhall teach falſe Doctrine? Finally, for the ſame Reaſon Chriſt has pronounced, that *he who believes ſhall be ſaved, and he who believes not ſhall be damn'd.* Mark. 16. V. 16. But what is it we are bound to believe under this Pain of being damn'd? 'Tis doubtleſs the Doctrine of that Church, which Chriſt eſtabliſh'd on Earth: For there can be no other true one. And is it poſſible, that Chriſt ſhou'd oblige Mankind under Pain of Damnation to believe a Church, which he foreſaw wou'd ſeduce them in Proceſs of Time? Shall a Man be damn'd for not believing a *Seducer?*

This implies a Contradiction to another Part of Chriſt's own Doctrine, who expreſsly commands



mands us *to beware of falſe Prophets.* Matth. 7. 15. For if we are bound to beware of them, and yet the *Church herſelf* may turn *falſe Prophet*, and miſlead us; then we are both commanded to beware of her; and at the ſame Time threaten'd with eternal Damnation if we refuſe to believe her. This is ſurely ſtrange Stuff, and a ſtaring Contradiction. But Chriſt in commanding us *to beware of falſe Prophets*, has ſet a Mark of Infamy upon all Broachers of new Doctrine, to diſtinguiſh them from his Church, which therefore he commands us to believe under Pain of Damnation; and by laying this Command upon us, he ſhew'd plainly that it was his Intention to eſtabliſh an *Infallible Church* upon Earth: A *Church* that ſhou'd be a ſafe and *unerring Guide* to thoſe who followed her Doctrine: Finally a Church, that ſhou'd *be taught and guided by the Spirit of Truth even unto the End of the World.*

Thus we ſee the many Sacred Teſtimonies, upon which the Belief of an Infallible Church is founded. I know very well, that no Text of holy Scripture is ſo clear, but Perſons of Wit may find Interpretations to perplex it, or ſet it in a falſe Light. The true Senſe of it may be eluded by precarious Diſtinctions, or perverted by falſe Gloſſes; as ſcarce any Man can expreſs himſelf ſo clearly, but Wit and Prejudice may put a Miſconſtruction upon his Words. But the Queſtion is not, whether the Texts, I have produced, may, with ſome Pain and Study, be interpreted otherwiſe than the *Roman Catholick Church* has always underſtood them, but whether in their *natural*, *obvious*, and *literal* Senſe, they do not lead an unbyaſs'd Reader to the

Idea

Idea and Belief of an Infallible Church? This certainly is a Point which deſerves to be taken ſeriouſly into Conſideration, by all ſincere Lovers of Truth.

Let us then examine a little what the primitive General-Councils, and the primitive Fathers thought of this Matter. General-Councils, have been always look'd upon to be the *Eccleſia Docens*, to be the Repreſentatives of the whole Church of *Chriſt*. Of theſe, we have the *Acts* of the four firſt, *viz.* Of the Councils of *Nice*, of *Conſtantinople*, of *Epheſus*, and *Chalcedon*. The *firſt* was held in the Year 325, and the *laſt* in 451. Theſe *Councils* did believe themſelves to have a full and ample Authority, to pronounce Sentence againſt *Arius*, *Eunomius*, *Macedonius*, *Neſtorius*, *Eutyches*, and *Dioſcorus*, and to condemn them as *Hereticks*, from which Sentence they, and all the *Catholick-Church* for many Ages, did believe there was no Appeal, no Redreſs. They believed themſelves to be intitled to pronounce after the Model of the *Apoſtles* in the Council of *Jeruſalem*: *It ſeem'd Good to the Holy Ghoſt, and to us.* Acts. 15. 28. They did then believe, they were aſſiſted by the Holy Ghoſt, in giving their Sentence, and by conſequence, that they were Infallible. This Teſtimony St. *Gregory the Great* gives of them, in the End of his long and learned Letter to the *Patriarch* of *Conſtantinople*, and to the three *Patriarchs* of the *Eaſtern* Churches, *Epiſtola* 24. *Indict.* 9. " Sicut (*ſays he*) Sancti E-
" vangelij quatuor Libros, ſic quatuor Concilia
" ſuſcipere & venerari me fateor. *Nicænum*
" ſcilicet, in quo perverſum *Arij*, Dogma de-
" ſtruitur, *Conſtantinopolitanum* quoque, in quo
" *Eunomij*



" *Eunomij & Macedonij* Error convincitur. " *Epheſinum* etiam primum, in quo *Neſtorij* Im- " pietas judicatur. *Calcedonenſe* veró in quo " *Eutychetis, Dioſcorique* Pravitas reprobatur, " tota Devotione complector." *As I reverence the four Books of the Goſpel, ſo I do profeſs to receive and reverence the four Councils*, viz. *The* Nicean *in which the perverſe Doctrine of* Arius *is deſtroyed, the* Conſtantinopolitan *alſo, in which the Error of* Eunomius *and* Macedonius *is convicted. In like Manner the firſt Council of* Epheſus, *in which the Impiety of* Neſtorius *is adjudged. Finally the Council of* Chalcedon, *in which the Pravity of* Eutyches *and* Dioſcorus *is reproved, I embrace with all Devotion.* I preſume Saint *Gregory* believed the Goſpels to be infallible in their Doctrine.

St. *Athenaſius* (*ad Epiſc. Afric*) ſays: *The Word of God by the* Nicean Council *does remain for ever.* St. Cyril Alexand. *Epiſt. ad* Anaſt. Writes thus of the Council of *Epheſus*: *How can it be doubted but that Chriſt did preſide in that holy and great Council.* St. *Leo*, whoſe Legates preſided in the Council of *Chalcedon* (*Epiſt. 73. ad Leon. Auguſt.*) ſpeaketh of the ſame *Council* after this Manner: " Quod O- " pus Virtutibus veſtris, Gloriæque conveniens, " celerem & Deo placitum habebit Effectum, ſi " quæ apud Sanctam *Chalcedonenſem Synodum* de " Domini noſtri Incarnatione firmata, nulla per- " miſeritis Retractatione pulſari: Quia in illo " Concilio per Spiritum Sanctum congregato, " tam plenis atque perfectis Definitionibus " cuncta firmata ſunt, ut nihil ei Regulæ, quæ ex " divina Inſpiratione prolata eſt, aut addi poſſit " aut minui." *Which Work agreeable to your Virtue*

tue and Glory, will have an Effect ſpeedy and pleaſing to God, if you do not ſuffer the things which were eſtabliſh'd in the Holy Synod of Chalcedon *concerning the Incarnation of our Lord Jeſus Chriſt to be moved by any Rehearing: Becauſe all things were eſtabliſh'd in that Council, which was aſſembled by the Holy Ghoſt, with ſuch full and perfect Definitions, that nothing can be added to, or taken away from that Rule, which was pronounced by divine Inſpiration.* This certainly is the Language of Men believing the Church to be *Infallible* in the Deciſions of her Repreſentatives the General Councils. Let us now ſee what the Primitive Father's have writ of the Church in general.

St. *Ireneus*, who lived in the Age immediately after Chriſt and his Apoſtles, has the following Words *Lib.* 3. *C.* 4. *Truth is not to be ſought from others, which you have eaſily from the Church; with whom the Apoſtles have fully depoſited all Truth; ſo that whoever deſires it, may have from it the living Waters.*

This cannot be ſaid of a Church, that is capable of leading her Children into Errors. For a Church, that can Err, has not all Truth depoſited with her.

St. *Cyprian* who lived in the third Century writes thus. *Epiſt. 69. ad Floren. Pupin:* " Et Dominus quoque in Evangelio, cum eum " loquentem Diſcipuli dereliquerunt, Converſus ad duodecim dixerit: Numquid & Vos " vultis ire? Reſpondit ei *Petrus* dicens, Domine ad quem ibimus? Verbum Vitæ æternæ habes, & nos credimus & cognovimus, quoniam tu es Filius Dei vivi. Loquitur illic ad, ſuper quem edificata fuerat Eccleſia; " Eccleſiæ



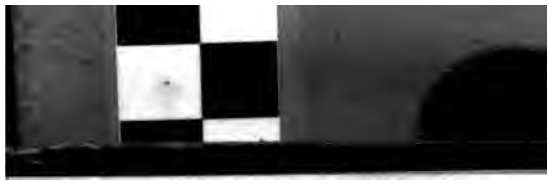
" Eccleſiæ Nomine decens, & oſtendens, quia " etſi contumax ac ſuperba obaudire No- " lentium Multitudo diſcedat, Eccleſia tamen " a Chriſto non recedit: Et illi ſunt Eccleſia " Plebs Sacerdoti adunata, & Paſtori ſuo Grex " adhærens." *Our Lord in the Goſpel, when his Diſciples went away from him, as he was ſpeaking, turning to the twelve ſaid: What! Will ye alſo depart?* Peter *anſwer'd him: Lord to whom ſhall we go? Thou haſt the Words of eternal Life; and we believe and have known that thou art the Son of the living God.* Peter *ſpeaks there, upon whom the Church was built, declaring in the Name of the Church, that tho' great Numbers of ſuch ſtubborn and ſelf-will'd People as will not ſubmit, become Deſerters; yet the Church doth not depart from Chriſt: Which Church is the People united to the Prieſt; and the Flock following their Paſtor.*

Again, *Lib. de Unit. Eccle:* " Avelle Ra- " dium Solis a Corpore, Diviſionem Lucis uni- " tas non capit: ab Arbore frange Ramum, " fractus germinari non poterit: A Fonte præci- " de Rivum, præciſus areſcet. Sic & Eccleſia Do- " mini Luce perfuſa per Orbem totum Radios " ſuos porrigit, unum tamen Lumen eſt. Quod " ubique diffunditur, nec Unitas Corporis " ſeparatur: Ramos ſuos in univerſam Terram " Copia Ubertatis extendit, Profluentes largi- " ter Rivos latius expandit: Unum tamen Ca- " put eſt, & Origo una, & una Mater, Fæcun- " ditatis ſucceſſibus copioſa. Illius Fœtu naſ- " cimur, Illius Lacte nutrimur, Spiritu ejus A- " nimamur. Adulterari non poteſt Sponſa Chriſti, " incorrupta eſt, & pudica: Unam Domum no- " vit, unius Cubiculi Sanctitatem caſto

" Pudore Cuſtodit. Hæc nos Deo ſervat, hæc " Filios Regno quos generavit aſſignat." *Take away a Ray from the Body of the* Sun, *Unity will not bear a Diviſion of the Light: Break a Bough from a Tree, being broken, it cannot Bud: Cut off a Rivulet from the Fountain, being cut off, it drys up; Juſt ſo, the Church having received the Light of* Chriſt, *ſpreads it's Rays through the whole World. Yet it is one Light, which is thus diffuſed. Neither is the Unity of the Body divided. By her Fertility, her Branches reach over the Earth, and every Place is water'd by her copious Streams; yet there is but one Head, and one Fountain, one Mother rich in her numerous Iſſue. By her Fruitfulneſs we are Born; we are nouriſh'd with her Milk, and we are enliven'd by her Spirit. The Spouſe of* Chriſt *cannot be an Adultreſs; She is Incorrupt and Pure, ſhe knows but one Houſe, and with a Chaſt Modeſty, preſerves the Sanctity of one Chamber; ſhe it is, that preſerves us for God, and aſſigns a Kingdom to thoſe whom ſhe has begotten.*

If St. *Cyprian*'s Teſtimony be of any Weight with your Grace, (as I preſume it is) he does here, in my humble Opinion, clearly teach the Doctrine of *Infallibility*. He tells us in the *firſt* Paſſage, that the Church doth not depart from *Chriſt*, or is not ſeparated from him. Therefore ſhe will always maintain the Doctrine, which *Chriſt* has Taught. And, in the *ſecond*, *that the Spouſe of Chriſt cannot become an Adultreſs*, but that ſhe is *uncorrupt* and *Pure*; Therefore ſhe cannot be corrupted with falſe Doctrine; which is juſt what we *Roman Catholicks* now Believe and Teach.

St.



St. *Cyril* of *Alexandria*, Dial. de Trin. Lib. 4. writes thus: *He gave the Name of the Rock to nothing elſe, but the unſhaken and conſtant Faith of the Diſciple: On which the Church of Chriſt is ſo ſettled and eſtabliſh'd, as never to fall, but to bear up againſt the Gates of Hell, and ſo to remain for ever.*

St. *Auguſtin Enar.* in *Pſal.* 57. upon theſe Words: "Alienati ſunt Peccatores a Vulva, "erraverunt a Ventre, locuti ſunt falſa, *ſpeak-*"*eth thus of the Church*: Ideo ergo erraverunt "a Ventre, quia locuti ſunt falſa? An potius "ideo locuti ſunt falſa, quia erraverunt a Ven-"tre? In Ventre quippe Eccleſiæ Veritas "manet. Quiſquis ab hoc Ventre Eccleſiæ ſe-"paratus fuerit, neceſſe eſt ut falſa loquatur. "Neceſſe eſt, inquam, ut falſa loquatur; Quia "aut concipi noluit, aut quem conceptum Ma-"ter excuſſit." *Did they therefore go aſtray from the Womb, becauſe they ſpoke Lies? Or rather have they not ſpoken Lies, becauſe they were gone aſtray from the Womb? For it is in the Womb of the Church that Truth remains. Whoſoever is ſeparated from this Womb of the Church, muſt of neceſſity ſpeak Lies; I ſay he muſt of Neceſſity ſpeak Lies; For either he wou'd not be conceived, or being conceived, was caſt out by the Mother.*

Again, *Enar.* in *Pſal.* 101. upon theſe Words: *In conveniendo Populos in unum, & Regna, ut ſerviant Domino.* He hath theſe Words: "Sed illa Eccleſia quæ fuit omnium "Gentium, jam non eſt, periit. Hoc dicunt "qui in illa non ſunt. O impudentem Vocem! "Illa non eſt, quia tu in illa non es? Vide ne "tu ideo non ſis: Nam illa erit, etſi tu non ſis.

" Hanc Vocem abominabilem & deteſtabilem,
" Præſumptionis & Falſitatis plænam, nulla Ve-
" ritate ſuffultam, nulla Sapientia illuminatam,
" nullo Sale conditam, Vanam, temerariam, præ-
" cipitem, pernicioſam, prævidit Spiritus Dei, &
" tanquam contra illos, cum annunciaret Uni-
" tatem : *In conveniendo Populos in unum, &*
" *Regna ut ſerviant Domino.* Quoniam qui-
" dam dicturi erant contra : *Fuit et non eſt,*
" *Exiguitatem*, inquit *Dierum meorum annuncia*
" *mihi.* Quid eſt quod neſcio qui recedentes a
" me murmurant contra me? Quid eſt quod
" perditi me periſſe contendunt? Certè enim
" hoc dicunt, quia fui, & non ſum : *Annuncia*
" *mihi Exiguitatem Dierum meorum.* Non a te
" Quæro illos Dies æternos : Illi ſine Fine ſunt
" ubi ero, non ipſos Quæro : Temporales
" quæro, temporales Dies mihi Annuncia.
" *Exiguitatem Dierum meorum*, non æternita-
" tem *Dierum meorum nuncia mihi.* Quamdiu
" ero in iſto Sæculo, annuncia mihi, propter illos
" qui dicunt, *fuit, & jam non eſt* : Propter illos
" qui dicunt, impletæ ſunt ſcripturæ, credide-
" runt omnes Gentes, ſed Apoſtatavit & pe-
" rijt Eccleſia de omnibus Gentibus. Quid eſt
" hoc, *Exiguitatem Dierum meorum annuncia*
" *mihi?* Et annunciavit, nec vacua fuit Vox
" iſta. Quis annunciavit mihi niſi ipſa Via?
" Quomodo Annunciavit? *Ecce Ego vobiſcum*
" *ſum uſque ad Conſumationem Sæculi.*" *But that Church, which was ſpread throughout all Nations, now has no longer a Being. It is quite loſt. This is the Cry of thoſe who are not in the Church. Oh, Impudent Clamour! She is not, becauſe you do not belong to her. Beware you have not for that Reaſon, loſt your own Being.*

For

For ſhe will have a Being, tho' you have none. This abominable and accurſed Calumny, full of Preſumption and Deceit, void of all Truth, Wiſdom and Reaſon, Falſe, Raſh, and Pernicious, the Spirit of God foreſaw, when even, as it were, againſt them he proclaimed her Unity. In aſſembling the People in one, and Kingdoms to ſerve our Lord —— *Becauſe there were to ariſe ſome that wou'd ſay againſt her,* 'Tis true, ſhe was, but now ſhe is Periſh'd. Shew me, *ſays ſhe,* the Fewneſs of my Days. *I do not enquire for my Days in the next World. Thoſe are without End. 'Tis not thoſe Days of Eternity I enquire after. I deſire to know my Continuance in this World. Theſe Days I deſire you to ſhew me. And he has ſhew'd me, neither was the Anſwer inſignificant. And who was it that ſhewed me? He, that is the very* Way: * *And what was the Information he gave me?* Behold I am with you to the End of the World.

* Ego ſum Via, Veritas & Vita.

And again, " *Serm. de Symb. ad Catech.* " Sequitur poſt *Trinitatis* Commendationem, " *Sanctam Eccleſiam.* Demonſtratus eſt Deus " & Templum ipſius. *Templum enim Dei* " *ſanctum eſt,* Ait Apoſtolus, *quod vos eſtis.* " Ipſa eſt Eccleſia Sancta, Eccleſia una, Ec- " cleſia vera, Eccleſia Catholica, Contra omnes " *Hæreſes* pugnans: Pugnare poteſt, expugnari " tamen non poteſt. *Hæreſes* omnes de illa " exierunt tanquam ſarmenta inutilia de Vite " præciſa, ipſa autem manet in Radice ſua, " in Vite ſua, in Caritate ſua. Portæ Inferi " non vincent eam."

After a Profeſſion of the Trinity, *follows the Holy Church. Here is ſhewn God and his Temple: For* the Temple of God is Holy,

which Temple *ſaith the Apoſtle*, ye are; *this is the Holy Church, the one Church, the true Church, the Catholick Church, which fights againſt all* Hereſies. *Fight ſhe may, but ſhe cannot be Foil'd. All* Hereſies *have gone out from her, like uſeleſs Branches lopt off from the Vine, but ſhe remains in her Root, in her Vine, in her Charity. The* Gates of Hell ſhall not overcome her.

I might Inſtance, my Lord, in many more of the primitive Fathers, both *Greek* and *Latin*, but I believe theſe are enough, nay, I fear, I have treſpaſſed too much upon your Grace's Patience. I ſhall therefore beg leave only to deſire your Grace will pleaſe to conſider, how earneſtly theſe Great Men wrote, and with what Zeal, they ſtood up againſt ſuch as ſaid, that the Church did *fail*, or *fall into Error*. They maintained, on the Contrary, not only, that ſhe had not *fail'd*, (nay St. *Auguſtin* calls it an *impudent Clamour*, an *abominable* and *accurſed Calumny* to ſay ſhe had *fail'd*) but alſo that ſhe cannot *fail*: That *it is in the Church's Womb, that Truth remains*: That *being the Spouſe of Chriſt, ſhe cannot become an Adultereſs*, but will always be *pure* and *uncorrupt* in her Doctrine: That *She will always remain in her Root* and continue to do ſo to the End of the World; All which St. *Auſtin* proves from theſe two Texts, *The Gates of Hell ſhall not prevail againſt it*, and, *Lo I am with you alway to the End of the World*.

The Objections your Grace makes againſt this *Infallibility* are couched in the 33d. 34th. and 35th. Paragraphs. They are indeed ſuch

as



as that I may well ſay of your Grace, what St. *Auguſtin* ſaid of St. *Jerom* upon a Debate of another Nature: *Ubi Mulcebar legens, ibi, continuò feriebar.* However, my Lord, preſuming upon your Grace's Goodneſs, that you will take nothing ill, that is well meant, I ſhall reduce what I have to offer, in anſwer to the Objections in the ſaid Paragraphs, to three Heads.

To the *firſt*, I ſhall reduce what I have to offer in anſwer to what your Grace ſays concerning every Chriſtians being *fallible*.

To the *ſecond*, what I have to offer in anſwer to what your Grace ſays concerning the Reſtraint upon us from reading the Books of *Hereticks*, and the Laity's being prohibited to read the *Scripture*.

To the *third*, what I have to offer in anſwer to what your Grace ſays concerning the Seat or Place, where the *Infallibility* is to be fixed.

As to the *firſt*, your Grace ſays, that, *whatever Imaginations we may have entertained, touching the* Infallibility *of our Church, yet it is not ſo much as pretended that each ſingle Chriſtian is* Infallible.

This is, My Lord, very true; for we do not pretend, that any one Man, nor even all Men, conſider'd meerly as Men, are *Infallible*, in determining Matters of Faith; But we ſay, that the Paſtors of the Church, that is the *Eccleſia Docens*, or it's Repreſentatives in a General Council, legally conven'd, and freely debating, are aſſiſted by the Holy Ghoſt, and led into all Truth, purſuant to the Promiſes of Chriſt to that Effect: And this not only the *Clergy* but even the *Laity* of our Communion firmly believe; and therefore, purſuant to the

repeated promiſes of Jeſus Chriſt to this Purpoſe, may and ought to reſt ſatisfied, that nothing is, or can be propoſed by this Church to the Faithful, concerning Faith or Morals, but what is directed by the Holy Ghoſt, and conſequently no way liable to Error. But this is not the Caſe with thoſe, who are not of our Communion. We have upon Record, and that unconteſtably, the Names of all ſuch as broach'd new Doctrines; as alſo what Doctrines they broach'd, the Countries they liv'd in, the Year they began; and under what Emperor or King, and in what *Pope's* Reign, and by what Councils they were condemn'd; and this from the Time of the Apoſtles to this preſent Day. And I will venture to ſay, that if ſo many Minute Circumſtances do not Certifie the Truth of a Fact of this Nature, nothing can: Whereas no Man cou'd ever yet, with any Colour of Truth, name the Authors of our pretended Errors, nor fix in what Emperor or Kings Reign, nor the Year or *Century*, nor finally name any Council or lawful Aſſembly in which ſuch pretended Error was Condemn'd: A *Roman* Catholick therefore may aſſuredly rely upon the Authority of the Church the *Creed* commands him to believe.

Touching the *ſecond*, your Grace is pleaſed to ſay; that, *even our learned Men are not allowed, without a particular Licence, to read* Heretick *Books*; *nor that we are permitted to read the Holy* Scriptures, *no not even our own Vulgar Tranſlations of them.*

As to the *firſt*, of theſe two Points, I anſwer; that there is a *Pope's Bull*, called *Bulla in Cœna Domini*, which forbids, among other things

things, the reading of *Heretick* Books, without ſpecial Licence; but this being a Matter of Diſcipline, does not bind in the Countries where it was not received. But ſuppoſe, my Lord, it were abſolutely, and every where, binding. Is it not good to hinder Men from corrupting their Faith? Doth not *Hereſy Creep like a Cancer?* And can there be too much Caution or Care taken to prevent Innocent or Ignorant People from being poiſon'd by falſe Doctrine? St. *Paul* ſaith: "Hæreticum Homi-"nem, poſt unam & ſecundam Correptionem "devita." *A Man that is an* Heretick *after the firſt and ſecond Admonition reject.* Tit. 3. 10. If then we are, purſuant to the Advice of the Apoſtle, to reject or ſhun a Man that is an *Heretick*; why may not we, my Lord; or why ought not we to reject, or ſhun the Books wherein his *Hereſie* is contained?

Touching the *Second*: I believe your Grace forgot to inſert the Words (without Leave) becauſe I am perſuaded it is not conſiſtent with your Grace's Candour and Sincerity to impoſe upon us. For by the *Regula* 4. of the *Index Lib. Prohib.* No Man is forbidden to read the Vulgar approv'd Tranſlations of the Scripture, provided he has the Leave of the Biſhop, which is directed to be granted by the Advice of the Pariſh-Prieſt, or Confeſſor of ſuch Perſon or Perſons. And ſurely, My Lord, this is no great Reſtraint; ſince ſuch Leave is never refuſed to any pious Catholick, who wou'd for his Edification and Comfort read the divine *Oracles*: But for as much as the *Spider* turns into Poiſon, and the *Bee* into Honey, what they ſuck out of the ſame Flower. It is, in my humble

Opinion,

Opinion, very adviſable, there ſhou'd be ſome Diſcernment made, in reading the Scriptures, between Proud and humble Chriſtians; which is all that the Council of *Trent* intended by ſuch Prohibition. And indeed, My Lord; I think it were to be wiſh'd, that ſuch a Reſtraint had been obſerved by yourſelves: For then we ſhou'd not ſee ſo many *new Sects* ſpring up conſtantly. Nor have Room to lament the loſs of the Souls of ſo many Thouſand Children of *Quakers* and *Anabaptiſts*, who die without *Baptiſm*.

As to the *third* Head, your Grace ſays: "We "are not agree'd among ourſelves, where to "place the *Infallibility* of the Church, whe-"ther in the *Pope* ſingly, or in a *general Coun-"cil* antecedently to the *Pope*'s Confirmation, "or only in the *Pope* and *Council* in Conjuncti-"on, *&c.*" I anſwer, My Lord, we are agreed, that the *Infallibility* is placed in the *Pope* and *Council* in Conjunction: Becauſe we believe that all *General Councils*, lawfully call'd, in which the *Pope* preſides either in Perſon or by his Legates, are aſſiſted by the Holy Ghoſt and guided into all Truth. This is the ſixt Judgment of all the Catholick Univerſities in the World, of all *Secular* and *Regular* Schools of Divinity; and of all the Prelates and Doctors, generally, ſpeaking, of all Ages; who unanimouſly conſpire in the Belief of all *General Councils* in Conjunction with the *Pope*, their having the Aſſiſtance of the Holy Ghoſt; and conſequently of being *Infallible* in deciding Matters of Faith and Manners. So that even the little People cannot be long at a Loſs to know what Matters of Faith or Manners



Manners have been determin'd or decided in ſuch *Councils*, having their Paſtors and Teachers always ready to Inſtruct them in the ſame.

Thus much I preſumed, My Lord, to write to your Grace in Juſtification of my Faith and Religion: and I confide in your Grace's Charity and Goodneſs, you will not take it ill. Since my only Deſign is to vindicate my own Religion, being thereunto encouraged by what your Grace recommends unto us, out of St. *Peter*; *To be always prepared to give Satisfaction to every one, who asketh us a Reaſon of the Hope that is in us.* Charitable Addreſs *Pag.* 4. As to what your Grace ſays of the *Collier's Faith*, and the Hiſtory of *Peter Barocius*, I will let them ſtand or fall by their own Weight; and beg leave to aſſure your Grace, that I am with the moſt profound Reſpect.

MY LORD,

Your Grace's moſt

humble and moſt

Obedient Servant.

C. *NARY.*

ERRATA.

PAge 32. line 34. Read *Petro*. Page 38. l. 3. r. Authority. Page 42. l. ante penult. r. Prieſts. Page 195. l. 25. r. *Evangeliſt*.







Ife

